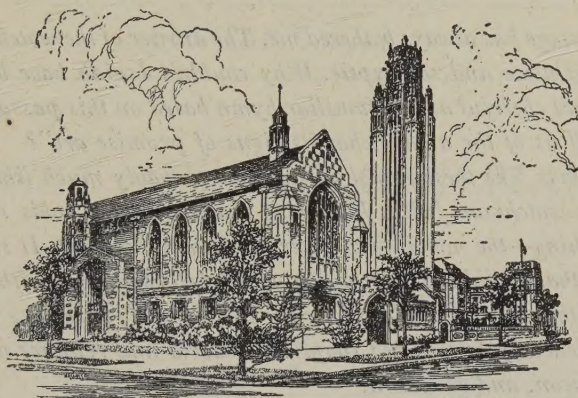


Volume XXXV

JANUARY 1945

Number 1

The Chicago Theological Seminary REGISTER



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WHAT HOUR of the NIGHT?

J. M. P. Smith's translation of Isaiah's cry to the unknown watchman in the night comes to us with poignant intensity at this critical moment in human history:

"Watchman, what hour of the night is it?"

The watchman says:

"Morning cometh, but also night;

If you wish to know more, come again."

This passage has always bothered me. The answer of the watchman seemed so inconclusive and so cryptic. Why couldn't Isaiah have been as optimistic and cheerful as our familiar hymn based on this passage: "Watchman, tell us of the night, what its signs of promise are"?

But days like these reveal a situation probably much like that which Isaiah's watchman faced. We know that the future holds something of the morning—the morning of external military victory. It seems farther off now than it did six months ago, but it will come. But with it will come also another night—the deep long night of struggle to replace imperialism and violence by an ordered cooperative world and reliance on fair play, right reason, and good will.

If we wish to know more, we shall have to come again—that is, keep progressively reappraising the situation as it develops. A continuous growing insight, seeking to discern the will of God, is the basic need of all spiritually minded people today.

All this indicates why we invite you back to the Seminary February 5 to 9 for another MINISTERS' WEEK. Let us think and pray together, remembering Graham Taylor's great word: "I did not devise my way; I discerned it!"*

Albert W. Palmer.

* For the program see Part II of this issue of the Register.

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The Chicago Theological Seminary **REGISTER**

*An Extension Service Bulletin Edited for Our Alumni and the
Congregational Christian Ministers of the Middle West*

FRED EASTMAN, *Editor*

VOLUME XXXV

JANUARY 1945

NUMBER I

IF WE WANT A WORLD CIVILIZATION—

By ROBERT M. HUTCHINS

President of the University of Chicago

THE great hope held out to us now is that the world is small and is getting smaller. The barriers of time and distance, oceans and mountains, have been swept away. The other day a bomber crossed the Atlantic twice within twenty-four hours. The dream of liberals is that this shrinkage makes inevitable the unification of the world and the establishment of an enlightened world order.

The distance between Richmond and Washington is only one hundred and eight miles. Yet one of the bloodiest wars in history was fought by powers which made their headquarters in them. Cain required no modern transportation facilities to get in touch with Abel. Human experience suggests that if people want to fight, they enjoy fighting their nearest neighbors more than anybody else. For one thing, it is easier to get at them, and the advantages they possess, and ought to be deprived of, are more readily discern-

ible to the envious eye. One may grant that, as geographical barriers are removed, political barriers are likely to fall. The only world organization of the past, however, was founded on conquest. All the empires of the present, including our own, were founded on conquest. The liberal dream has no place for conquest. It looks forward to the peaceful political amalgamation of peoples culturally diverse into a peaceful world society.

Nor can we hope for very much when we add to the decreasing size of the world the increasing horrors of war. This was the hope after the last one. The airplane was going to play such a dreadful role in the next war that nobody would ever start it. But desperation and ambition will always be ready to gamble if the stakes are high enough. As the horrors of war have increased, its prizes have grown. The prize now is the possibility of controlling, through the inventions at hand, not a continent or two, but the whole world. A

world political organization could become the greatest object of desperate ambition the world has ever seen. The struggle to control it could make the battles for the control of the Roman Empire look like a street fight in a Chicago election.

If the ideals of one part of the world are antithetical to those of another part, war must follow. The shrinkage of the world, therefore, cannot usher in the brotherhood of man; it can only accelerate the clash of antithetical ideals. Unless it is admitted that men can and should have common ideals, that the natural moral law underlies the diversity of the mores, that the good, the true, and the beautiful are the same for all men, no world civilization is possible.

It is not homogeneity or uniformity that we require. It is not the identity of the mores from country to country that is important, but the identity of the moral law. It is not the identity of human beings, but their identical *humanity* that must be the cornerstone of any durable world civilization.

For civilization is the deliberate pursuit of a common ideal. Education is a deliberate attempt to form human character in terms of an ideal. To discover the ideal of a country, look at its educational system. Find out what it brings up its youth for. The educational system of this country centers around vocational training, as might be expected of a nation whose ideal is comfort for everybody. It is possible to see the whole development of American education since 1900 as simply a disguised demand for comfort.

We find the same ideal reflected in the slogans of each political era: the full dinner pail, a chicken in every pot and two cars in every garage, and the American Way coming to us through the courtesy of the National Association of Manufacturers, as a large, dark-red convertible coupe filled with all the members of the family

off to the movies. Depression and war have convinced us that full employment will solve all our problems, with or without the addition supplied by those extreme radicals who think that we may need also to provide the whole world with a pint of milk a day.

But the ideal of comfort or security, which is the best we have been able to think of for ourselves, will never do as the aim of a world order. Men can never be comfortable enough. Two dinner pails, two chickens, four cars, and a quart of milk a day are better than half as much. And, since they are better, they constitute the new ideal. We never can have enough material goods if material goods are what we want. And the desire for them leads to those divisions which appear within a society like ours and which will tear to pieces any world order with this ideal. So Tawney said of the divisions between capital and labor that capital was quite right in saying that labor could never be satisfied; there was no reason why labor should be satisfied as long as the ideal of the country was wealth, as long as wealth, instead of being proportioned to function, belonged to him who could get it, and as long as it was the duty of every man to get as much as he could.

There is no doubt that our country is afflicted with many material problems, and they must be solved. The great paradox of the depression, starvation in the midst of plenty, must never be allowed to recur. Full employment is necessary if a durable industrial society is to be maintained. A pint of milk a day is not an excessive ambition for the human race. It could be attained by taking a little thought, and probably without great sacrifices on the part of anybody. The slums, the monopolies, the land question, the cartels, the tariffs, the labor problem, the racial issue as it appears in employment and housing—all these questions can

be tackled empirically and momentarily solved. If we were prepared simply to take the view that we are all consumers, that this is, economically, our only common bond, and that we should unite as consumers in the conviction that everybody should get the most of the best for the least, many of our economic difficulties would fall away. In this view the pressure group that tries to keep us from getting the most of the best for the least is our natural enemy, and the remedy is not to form a pressure group of our own to get a larger share of the consumer's dollar for less but to abolish all pressure groups so that in the fair competition of the market the consumer may get the most of the best for the least. Industrial tariffs justify agricultural tariffs which justify higher wages which justify higher industrial tariffs and so on to the end of time.

The natural desire for the most of the best for the least is a sound economic motive; but it is a flimsy basis for world civilization. The aim is simply more, better, and cheaper material goods for more people. Since this desire can never be satisfied, it can in the nature of the case never be the foundation of a stable world order. We could have such wonderful housing that there were two bathrooms in every flat, and everybody could drink a quart of milk a day, and we could still have the most dreadful wars in history. We could have them because people wanted more of everything or thought that what they had was going to be taken away from them by somebody else. Even if we could work out a system under which everybody in the world had \$25,000 a year, no more and no less, it could not last because some would insist on getting more and others would be afraid they were going to get less.

A nation that has no higher ideal than comfort can fight only a defensive war. It is fighting to retain its comfort. Even if it attacks, it does so only because it is

afraid that it will be attacked and its standard of living will be menaced. Such a nation, too, can make only a defensive peace. It can make a peace allocating to various nations certain possessions and resources in the way most likely to leave it undisturbed. Perhaps this is all we can look for from the present war. Perhaps we can call such a peace a peace, though peace treaties of this kind have produced anything but peaceful results in the past. But certainly we cannot call it civilization.

About the only thing we can be certain of in the postwar world is that nobody will be thinking about anything but his economic condition. We shall all have been deprived of the gadgets to which we have been devoted, and this will make us gadget crazy after the war. The great hopes of the industrialists are all built on this great fact. The postwar boom is the pot of gold at the end of the rainbow. We can do without now because there will be pie in the sky by and by. Then at last there will be plenty for everybody. There will be. But there always has been. Everybody hasn't been able to get it, and those who got it were dissatisfied nevertheless. Bigger and better wars have succeeded one another with greater and greater rapidity. If what we want is gadgets, if this is our ideal, then we can say we are civilized, if we like, for we are united in the hot pursuit of a very common ideal. But we can hardly hope that such a civilization will last. Societies which cherish the ideal of comfort are in the position of the man who planned to tear down his barns to build greater. That night his soul was required of him.

Aristotle said: "It is not the possessions but the desires of mankind that must be equalized, and this is impossible unless a sufficient education is provided by the state." See what has happened to education now. It has been more rapidly aban-

done in this country than in any other except Germany. But Germany has not for some years pretended to be a democracy or to give a whoop for the brotherhood of man. . . .

What are the ideals which should be common to all the peoples of the earth and which they should deliberately pursue? The first obstacle we meet in attempting to answer this question is the doctrine, very popular among liberals, that there can be no community of ideals. Truth, they say, is relative to the environment. Environments differ; therefore, there can be no truths common to them. Virtue is relative to the environment. A good man in modern Greece might be a bad man in contemporary America and would almost certainly be one in ancient Greece. A good Chinese or Hindu is an *a fortiori* case: since his culture is far different from that of ancient Greece, modern Greece, or contemporary America, his goodness is so far different that he would probably be a very wicked man indeed anywhere in the Western world. The great lesson we have to learn, according to this doctrine, is the lesson of tolerance, of live and let live, of respect for other people's opinions, no matter how much opposed to our own they may be. The Chinese are peculiar, even the modern Greeks are peculiar, but they will leave us alone, and we will leave them alone, and we'll get olive oil from Greece and tea from China and let them have machine tools in exchange and everything will be all right.

But the Germans and the Japanese are peculiar, too, and one of the most peculiar things about them is that they will not leave us alone. They have the strange conviction that they are entitled to things that other people have. And they insinuate that the way in which they propose to get them is the way in which the other people got them. How shall we persuade the Germans and the Japanese that this

way of getting things has gone out of style?

One way of doing it would be to exterminate them. The expressions of Lord Vansittart on this subject have certainly had one effect: they have prolonged the war. If you were bound to be exterminated if you surrendered and had a chance of survival if you fought, you would go on fighting until you were exterminated.

But I take it that the most bloodthirsty of our friends do not seriously contemplate the massacre of a hundred and fifty million people. What they really mean is that Germany and Japan must be so reduced in military and industrial strength that they can never again threaten the peace of the world. The fate of the attempt to treat Germany this way after the last war warrants a certain skepticism about the success of a like effort after this one. And suppose we did make Germany and Japan harmless for centuries, what guaranty have we that as soon as Russia, India, and China have the requisite industrial power they may not decide that where Germany and Japan failed they will succeed? After all, these countries have been so far away, before the world began to shrink, and have been so concerned with their domestic problems that we have had little practical experience with their peculiarities. Perhaps latent in all of them is the distressing predatory peculiarity of the Germans and the Japanese. The Mexican and Spanish wars and the acquisition of the Canal Zone suggest that it may even be latent in us and that the reason it has not appeared in action more often is that we took almost everything we needed from the Indians. . . .

If we want a world civilization, we shall have to join in the pursuit of the democratic ideal. We shall have to try to get true democracy everywhere. You may well say that the ideal is unattainable. We have not succeeded in making this

country democratic. How can we ever hope to make the whole world democratic? My answer is that if we cannot make the whole world democratic we had better give up the idea of a durable world civilization, for the only civilization that can endure is a civilization based on the common humanity of men, on their common human rights, and only democracy recognizes these rights. People will fight, and are entitled to fight, until they get the rights which human nature carries with it. Some people will fight after they have those rights; but the united conscience of the world can deal with them. The reason why marauders have been so difficult to deal with in the past is that there was no united conscience of the world. We were all marauders. We could not muster much moral fervor against a man or nation who was doing exactly what we had done and would like to do again.

You may reply that democracies have been very unjust, very sordid, very lawless, and full of inequality, and you will be right. But they were not democracies. They merely pretended to be. The external forms of a government are not important. Hitler's plebiscites did not make Germany a democracy. Woman suffrage did not purify politics. Chicago has been plundered by both Republicans and Democrats. What matters about a political system is its aim and execution. A society which aims at the virtue and intelligence of all the people and which deliberately sets itself to help every citizen develop his highest powers is a truly democratic society, for its cornerstone is the dignity of every human being. That is the essence of democracy.

How can we get the Germans and the Japanese to be democratic? We cannot force them to be democratic. Democracy rests on deliberate consent. We should hardly be recognizing the dignity of every human being if we held that the Germans

and the Japanese were subhuman. We cannot force a democratic education upon them; for, even if we knew what a democratic education was, we could not possibly supply the teachers or the inspectors to staff the German and Japanese schools, and we could not control the conversations of German and Japanese children with their German and Japanese parents out of hours. If we cannot terrorize them into democracy and cannot educate them into democracy, how can we make them democratic?

The *New York Times* suggests that "perhaps the example of the power of democratic nations to win victories over totalitarian nations and then deal justly with them would be enough."

Unfortunately, it would not be enough. But it is easy to say what would be. Think of the shock that would come to the Fascists of the world, think of the hope that would come to the millions who do not want to be Fascists or ruled by Fascists if a truly democratic state should arise, a state founded on law, actually practicing equality and justice, and dedicated to the virtue and intelligence of the people, which philosophers as far apart as Plato and John Stuart Mill have naïvely thought was the sole end of government. Such a state would be the most persuasive inducement to the deliberate pursuit of a common ideal. The best postwar planning we can do is planning to make the United States a working model of democracy now.

Is this possible? Is it possible in wartime? The answer usually is that nothing is possible in wartime because all we can do in wartime is to try to win the war. It is difficult to take this argument seriously. It would not be expensive to eliminate racial and religious discrimination. It would not divert us from the war effort. It would, perhaps, strengthen the war effort, because it would help to unite people be-

hind it who may now see little reason why they should fight to preserve an order in which they fail to detect the beauties commonly associated with the American Way.

The attempt to break up monopolies and cartels may inconvenience corporations now engaged in the manufacture of munitions. But if these combinations in restraint of trade are not broken up, we can hardly convince our people, to say nothing of those in the oppressed countries of Europe and Asia, that we actually propose that just distribution of material goods which goes by the name of freedom from want. This will cost some money and will interfere somewhat with concentration on the immediate task of producing munitions; but it may be that the gains, even from the strictly military point of view, will outweigh the losses. It would not be expensive or diverting to get rid of the poll tax; the state of Tennessee has recently done it without being torn by civil strife. Some states seem to get along without a tax that levies on consumption and hence on the poor man rather than the rich.

It would not be particularly difficult, particularly diverting, or particularly expensive to open education on the basis of merit to all the people of this country, regardless of their color, their parents' condition of servitude, or the resources of the state of the Union where they happened to be born. Nor would it be expensive—quite the contrary—to exclude from education those studies which impede the

preparation of the young for life in a democratic civilization and to base the curriculum which every citizen should follow on the proposition that if we are all to be free we must be educated for freedom. It would not be diverting or expensive to try to figure out what education for freedom is, so that, in addition to the blessings which it might confer on our country, we might be able to tell our defeated enemies what it is in case they happen to ask us.

But the primary change we have to make is not one in legislation or procedure. If we intend to establish a working model of democracy here and now, the alteration we must make is the one we have insisted on for the Germans and the Japanese. We must want to be democratic. If we want to be, we shall be. If we want to be, all these questions of political machinery and social practice will answer themselves. Justice, equality, and law, a society devoted to virtue and intelligence—these things are matters of resolution. We can have them if we want them. If we want them, we shall get an education calculated to produce them. If we want them, we shall get a tax system, a party system, a political order, and a social structure that exemplify them.

I do not deny that these things come at a price and that for many people, perhaps for all of us, the price will be high. But what is the price of declining to pay the price? It is the certain failure of the peace. It is the surrender of civilization.

ECONOMICS FOR MINISTERS

By JUDSON F. LEE

[Professor Lee delivered the following address to the Federated Theological Faculty on October 18, 1944, at a dinner given the faculty by the Trustees of the Baptist Theological Union. He is Professor of Economics at the Illinois Institute of Technology and author of "Transportation as a Factor in the Development of Northern Illinois." A businessman before he became a professor, he has served on many important civic and religious bodies including the Chicago City Club, the Mayor's Commission, the Baptist Home Missions Board, and the Comity Commission of the Chicago Church Federation.]

MAY I first be permitted a backward look and a brief word of a personal nature, if you please, of my earliest interest in the University of Chicago. It was in the late nineties during my high-school days that my father came home from an Iowa State Baptist convention very much perturbed. He had heard Dr. William Rainey Harper—from the then new Baptist University of Chicago—read a paper before Iowa Baptists in which he gave something of what we have come to call the "historical point of view." I have not read the paper, but the presentation of it by Dr. Harper stirred Iowa Baptists other than my father. This incident made an impression upon me that I shall never forget.

I soon went to Des Moines College, where I took Bible courses under Mr. Watson, a classmate of Dr. Edgar Goodspeed and a student of Dr. Harper. I plied him with questions and read my Bible in the light of his interpretations. Very soon the name of George Burman Foster came to my attention. He, too, was a "dangerous man," but I bought his books and read them. Such were my earliest impressions of the University of Chicago. I made up my mind that I was going to that university where men were willing to go wherever truth might lead even in religious questions. I arrived at the Univer-

sity of Chicago in June of 1906 with five dollars in my pocket and a hole in the seat of the only pair of trousers I possessed. Well, economically, Chicago has cared for me, not too bounteously, but adequately, ever since.

During the twelve quarters I spent on the University of Chicago campus, although my major was in the social sciences, I audited courses under Drs. Edgar Goodspeed, J. M. P. Smith, Shailer Mathews, and Charles R. Henderson. I first took the precaution to step from the sidewalk and watch these men as they went by me to see if they actually had horns. Finding none, I ventured further, and finally into their classes, where I received not only inspiration but also an appreciation of a rational and scholarly approach to religious questions. Nothing was too sacred to be investigated as to its truth, and nothing that was true could undermine my religion.

Since that time I have taught economics nearly forty years and am nearing that point in life when I shall retire that I may study the books which I have so long been using as texts.

RELIGIOUS IMPORTANCE OF ECONOMIC ISSUES

Here, then, is my dilemma—these two fields are the only ones on which I can speak. One is your specialty, and if I pre-

sent my views along that line, I would be carrying coals to Newcastle. Or if I speak, even though clearly, of economics, you would not understand. Yet it is these two fields and their relationship that I wish to discuss here. *My thesis is that, in training for the ministry, more emphasis should be placed upon a study of the way men live. I mean the way by which they earn their bread and butter.* I am aware that men do not live by bread alone, but I also recognize that Jesus found it necessary to make the statement in the form in which he did rather than in the reverse because he knew that physical needs constantly press for solution, so constantly that men forget to feed their souls. And yet, although the above statement is true, there is not one preacher in a thousand who is prepared adequately to help the businessman when he most needs assistance.

I am aware that the church usually has acted as a leaven throughout our national history. Ethical standards are higher today than ever before. They are also higher in Africa, in Burma, and in almost every nation where the Christian message has been carried. Yet, when I realize that little has been done, I become impatient.

May we examine conditions in our own country and particularly in the period since the last war. In 1920 we refused to enter the League of Nations. In doing so, we refused to take the place of leadership in establishing a new world order. We refused to help mold world opinion. Our part was negative. England and France took their rightful places. Russia soon joined the family of nations. Litvinov pleaded for a co-operation that, if it had been given, would, in the judgment of most careful students, have prevented the second World War. We chose isolation. Self-interest, or what we in our shortsightedness thought was for our best interest, marked our path. We did everything that the economist holds, and at that time

held, unsound. We allowed inflation. The general price level rose from 100 per cent in 1913 to 220 per cent in February, 1920. We wanted a boom in business and got it. We demanded a high tariff. We should have reduced it. These and other policies ultimately led to depression—the worst and the longest depression of our entire national history.

During all these years between World War I and World War II we suffered a spiritual depression. Boys and girls ten years old in 1920 have never lived under normal economic conditions. In the 1920's they were selfishly spending inflation dollars. In the 1930's they could not go to school for lack of money and could not get work for lack of jobs. In the forties they were drafted for war.

In these same years what have we, the adults, done with the many unsolved social and economic problems? The farmer got himself in debt by unwise speculation and for ten years depended upon the government to lift these mortgages; the well-paid city worker built himself a house beyond his means and then deserted both house and the mortgage obligation. Even churches built additions to their buildings at a cost they were unable to meet, and the mortgages were never fully paid. Have not these practices been depressing to our spiritual life? Can individuals leave their debts unpaid; can churches forget their obligations without striking at the very soul of the church of Jesus Christ? Has Christian leadership, has the gospel of Jesus Christ, anything to say of these practices? Have the pastors in our pulpits today any message concerning these social and economic conditions? If so, I ask whether they should silently wait until these calamities have come and then point to the God of justice—or should they foresee the forces that are making for the oncoming storm?

We denounce the medical profession be-

cause they sit and wait—yes, literally sit in their offices and wait for diseased and emaciated human beings to drag themselves into their presence to be *cured*. Many physicians even oppose an economic reorganization of their profession which would make their work preventive and not solely curative. Does the ministerial profession merit the same criticism? Is not the professional work of the minister too much curative and too little preventive?

PREVENTION RATHER THAN RELIEF

What have we as a Christian people done to solve the problem of the slums? To give education to the Negro; to protect his civil rights? How conscious are we of the land problem within the United States? We read of the Mexican and Hungarian landlords and of their exploitation of the tillers of the soil and also, in some cases, of steps taken to improve conditions. But we are totally indifferent to similar problems within our own country.

Have we any obligation to the next generation? Will our son's sons be dragged into another war with all its hellish results? Will even our own sons come back—those who do—to a nation with full employment? And I am thinking not merely of the soldier but also of the young men and women at present in our colleges. In what kind of world are they to live? Can they, whatever their positions or jobs may be, find a community built around a church under the leadership of a pastor who can help them chart the path that will make for a Christian neighborhood?

FOUR PROBLEMS MINISTERS FACE

As we approach the end of the war, many problems, both national and international and of the greatest significance, are pressing for solution. Probably for us the most important one is what part we are to take in the creation of a world organization which will have for its purpose

the prevention of another war. It is our business to be informed about this question: not only to realize what our objectives are—and they must be Christian—but also to win them. When we have so informed ourselves, and really have convictions about these matters, it becomes our duty to carry that conviction to others. In this case we cannot be isolationist. We must not be selfish, narrowly nationalistic; as a nation we should take our rightful place as a leader in making this a new and better world.

Science has made our world a neighborhood. It is our business to make that neighborhood Christian, and this will not be done by "passing by on the other side." We cannot be either priest or Levite. We must be Good Samaritans if we would obey the command of Jesus: "Go thou and do likewise." We failed God after the last war. Now we are being offered another opportunity. Are these years of punishment and disorganization since that time but "three days and three nights in the belly of the fish"? Shall we now flee to Tarshish? As surely as we do, we shall remain in the depths eternally until we repent. Let us rather make our choice and willingly go unto Nineveh. And, when there, may we cease worrying about gourds which come and go in the night, and give concern to that for which God hath regard. This is God's world, and I cannot believe that he would have it a world at war.

We must organize full employment for all of our people. We can meet this obligation if the selfishness of the money-changer is not allowed to thwart our purpose. I cannot here outline the process of solving this problem except in the most general way. The key to its solution lies in the extension of long-term credit at a low rate of interest. The whole world is crying for the means to industrialize. To whom shall they turn but to the strong? If we will but

make loans as above stated, many foreign people would agree to spend every dollar loaned within our own country in purchasing the products of our fully employed workers. We must think of an annual production of a hundred and fifty billion to two hundred billion dollars. We must cease limiting production—we can no longer worship scarcity. Our economic goal must be the greatest possible production at the lowest possible per unit cost. Such a program is necessary to furnish a base for taxation to carry our enormous war debt. It will give our growing population a continued higher standard of living, enable us to build art galleries, music halls, and churches—and pay for them, too. Our people can stand this prosperity if our able pastors will but successfully teach them that they must not live by bread alone.

Our third problem has to do with money, the medium of exchange, the measure of values, and the stabilizer of credits. We must have a stabilized money for both domestic and foreign commerce. This, too, is possible. We have the technique; we know how to use it. Coupled with the above control there must also come a reduction of the tariff. High tariffs are barriers to trade and make for lower standards of living for the consumer.

Fourth, access to raw material must be allowed to all peoples. Failure in this policy would almost certainly lead to another war. So, too, international cartels must be stamped out. They secure monopolistic benefits for the few and at the expense of the common man. They also reach into the controls of the governments themselves.

Other, but less important, questions are inherent in this new international relationship. For lack of space they cannot be presented in this paper. These larger aspects have been discussed because they will serve as illustrations of the truth of the main thesis that we as religious leaders cannot escape the responsibility of thinking them through and applying the teachings of Jesus to them. Four years of war can plant more roots of sin and evil than can be killed in a lifetime.

I have presented briefly what in my judgment is a possible solution for the most pressing problems in the postwar world. It has been a source of satisfaction to see religious leaders actively working for such a program. The Federal Council of Churches has been doing everything possible to create a favorable public opinion. Denominational meetings have passed resolutions supporting such measures. The United Lutheran church in its recent convention approved the Dumbarton Oaks proposals. Unfortunately, there are but few preachers in our churches sufficiently informed to lead intelligently in the struggle for a better world organization—one that will make for peace and prosperity. Can the theological schools out of which these leaders come change this condition? Walter Rauschenbusch says: "No man is Christian in the full sense of the original discipleship until he has made the Kingdom of God the controlling purpose of his life, and no man is intellectually prepared to understand Jesus Christ until he has understood the meaning of the Kingdom of God."

PROSPECTS FOR RELIGION

By WINTHROP S. HUDSON

[Doctor Hudson, one of the new members of the Federated Theological Faculty, is Assistant Professor of the History of Christianity in the British Isles and Acting Dean of the Baptist Divinity House. Born in 1911 at Schoolcraft, Michigan, he is a graduate of Kalamazoo College and Colgate-Rochester Divinity School. He received his Ph.D. from the University of Chicago in 1940. He had five years' pastoral experience as minister of the Normal Park Baptist Church from 1937 to 1942 and was on the faculty of Colgate-Rochester Divinity School from 1942 to 1944. He delivered the following address to the Federated Theological Faculty at the recent dinner given by the Trustees of the Baptist Theological Union.]

THE most conspicuous fact of the present moment is the fact that the end of the war is in sight.

Two years ago we were on the defensive in every theater. The Germans were surging through Russia and sweeping across the Egyptian desert toward Alexandria; the Japanese were marching through Malaya, overwhelming the Dutch East Indies, and flooding into Burma. "Will it be possible to stop their victorious march?" was the question on everyone's lips. In the intervening twenty-four months the scene has shifted almost unbelievably. No longer do we ask whether we will be able to stop them; now we ask how much longer can they last?

A question of immediate interest, therefore, is: What are the prospects for religion in the postwar world? What effect will the war have upon religion? What are the problems that religion will have to meet at the close of hostilities?

I am neither a prophet nor a son of a prophet, and I would be the first to admit the impossibility of writing history in advance if one is thinking in terms of specific dates and events. But if the concern is with broad social trends, one can foretell the future to a large degree by examining the events of the present in the light of past experience. As I look at the world today, I can see at least four problems—and

there are others—with which we as religious people will have to contend in the postwar period.

THE DARK SIDE

First of all, *religion is in for a slump*. Our expectations must be geared to the prospect of a sharp decline in the level of religious and spiritual life immediately following the close of hostilities. A good many people are talking about a possible religious revival growing out of the war. Many sermons have been preached on how the war is bringing people "back to God." No war has ever done that; not even the wars that have been fought in the name of God. Wars may accomplish certain objectives, but they do not make men religious. If past experience counts for anything, the expectation of a great upsurge in spiritual life, as an aftermath of the conflict, is due for disappointment. All wars—the wars of religion included—have been followed by a period of religious deadness, by a sharp drop in the level of spiritual life. And the longer the war and the greater the number of people involved, the more prolonged and the deeper the slump.

A second problem that will face religion following the war is closely allied to the first. It will be *a breakdown of morality*, both public and private. The jazz age of

the 1920's, the Harding administration, the Teapot Dome scandal, the antics of Jimmy Walker in New York, and the gang wars in Chicago were not something exotic. They were the natural products of the inversion of moral values that had taken place. They can be duplicated in the years following every war. Parallels can be found in every postwar period. The scandals of the Grant administration after the Civil War and the scandals associated with the speculation in government currency after the Revolutionary War are examples of the general truth, witnessed by history, that war always produces a breakdown in morality.

A third problem for religion that will confront us in the postwar world is likely to be *a resurgence of nationalism*. We talk about the way in which the war is breaking down national barriers—and it is. But wars have always produced a heightened national consciousness. In an hour of peril we always feel a sense of solidarity with mankind. "You are our brother," we say. "We need you; come and help us." But in an hour of triumph, we no longer feel the need of others. We tell the fiddler to change the tune, and we begin to glory in what we ourselves have done. In America this resurgence of nationalism has usually meant a retreat into isolation. This time there is every indication that it will mean the development of a vigorous, blatant imperialism.

The final problem which religion will have to meet is perhaps the most serious of all. It is *the bleak despair and utter hopelessness that is sure to sweep across the face of the earth*. Throughout the world the normal pattern of life has been disrupted, and we are in for a terrific period of readjustment. It will be bad enough here in this nation, but in many parts of the world where destruction has been widespread and suffering intense, "chaos" is likely to be a mild word for it. For the mo-

ment the peoples of the world are keyed up and nerved up by the immediate task of fighting the war, but, when that artificial stimulation is removed, the reaction will be terrific. The world has been pessimistic enough for the past decade, but in the period following the close of hostilities that pessimism is likely to be turned into utter despair. In such a situation the pre-eminent task of the Christian church is to keep burning the flame of hope. If the church does not, false messiahs once more will arise to beguile the peoples of the earth with glittering promises that can lead only to destruction.

This, then, is the outlook, and it is quite overwhelming—religious deadness, moral breakdown, a resurgence of nationalism, and utter hopelessness and despair in many lands of the earth. But in this dismal picture must be placed two encouraging facts which shine like beacons in a dark night.

THE BRIGHT SIDE

For the Christian enterprise, hostile external circumstance has always meant increased internal unity. Confronted by stupendous common tasks, sectarian religion becomes irrelevant and picayune. Because of this fact, our age is witnessing *a swelling tide of Christian unity*—a tide which has been vastly accelerated by the war. Things which have long been impossible because of our divisions are now becoming possible. Things which we could not do apart, we are now beginning to be able to do together.

There is danger, of course, that this trend toward unity may be misdirected. At a time like this individuals are likely to say: "I am going to be ecumenical; I am going to be nonsectarian," and then go off and sit on a row of stumps by themselves and become as narrow and sectarian as the rest. They attempt to get rid of sectarianism by sectarianism. This has hap-

pened in the past, but I think we have learned our lesson. The Federated Theological Faculty, at least, has profited by the mistakes of earlier ventures. If I interpret the Federation correctly, it recognizes the futility of training generals who have no armies to lead. Therefore, while it cultivates an ecumenical spirit as a primary value, it maintains contact with the denominational bodies where the great mass of the people are to be found. The Federation is established on the premise that if this drive toward unity is to result in anything more than another sectarian grouping, the present denominations must be neither ignored nor neglected but carried forward into increasingly effective co-operative ventures.

The second encouraging fact of our time is that *Christianity has always thrived in times of difficulty*. You remember the story of Brer Rabbit and how he persuaded his enemy, Brer Fox, to throw him into the brier patch on the supposition that that would be the worst thing that could happen to him. And you remember how, after having been thrown into it, Brer Rabbit ran happily away, crying out: "Bred en bawn in a brier patch, Brer Fox, bred en bawn in a brier patch!"

Just so! Christianity far from feeling ill at ease in a troubled and difficult time was born and bred in a brier patch. It started with a cross, it grew in prisons, it flourished in the arenas where its adherents were cast to the beasts and burned at the stake, it lived on in the catacombs, it established itself amid the ruins of a collapsed empire and a wrecked civilization. "The essential genius of Christianity," Dean Case once said, "is its power to triumph over obstacles. Its periods of great-

est success have been those when hostility was most pronounced. Critical times are its challenging opportunities."

Such a happy ending, of course, is not automatic. The happy ending has come not simply because there were men and women of heroism and devotion who were ready to die for the cause but also because there were tough-minded leaders who were willing and able to grapple intelligently and effectively with the spiritual issues and realities of their time.

An idea is a tremendously powerful thing. We forget that sometimes. We are impatient. We want to do something. We forget that, before we can do anything that is effective, we must first of all think something and that, when we have thought something, we have done something. John Stuart Mill influenced the legislation of England for several generations by the sheer persuasive power of his ideas. Montesquieu from his study ruled the future more securely than Napoleon from his throne. His book, *The Spirit of the Laws*, changed the course of European development.

We have ideas in our Christian heritage—ideas that are powerful and persuasive. But if they are to be effective in the modern world, their significance and implication for our day must be resolutely faced, explored, and applied by tough-minded men who are both able and willing to think.

Once again, if I interpret correctly the mind of the Federated Theological Faculty of the University of Chicago, the development of a tough-minded religious leadership is the task to which it has set itself. And, because it is doing that job, I have great hopes for the future.

CLINICAL TRAINING FOR THEOLOGICAL STUDENTS

By ANTON T. BOISEN

[Dr. Boisen, recently retired as Research Associate in the Psychology of Religion at Chicago Theological Seminary, is chaplain of the Elgin State Hospital. He is author of "Exploration of the Inner World" and of numerous monographs and articles in psychological and sociological journals. He is generally regarded as the prime mover in the establishment of clinical training for theological students in America.]

THE idea of a clinical year in theological education was first put in circulation by Dr. Richard C. Cabot in an article which appeared in the *Survey Graphic* for December, 1925. As the man who had introduced the case method into medical education, who had been chiefly responsible for the inauguration of hospital social work, and one who was at that time teaching in the Harvard Divinity School, he had been impressed with what seemed to him a strange lag in theological education. It was assumed, he said, in the theological school that skill and ability in dealing with persons in trouble could not be taught and that the knowledge of religious experience dealt with in the classroom could be gleaned from library shelves or deduced from the inner consciousness of teacher and student. There was thus no body of concrete experience held in common by pupil and teacher, serving as a field for illustration, holding discussion down to reality, and linking in profitable union the minds of those present.

The term "clinical training" was thus borrowed from the medical profession. As used by them it has had a fairly precise meaning. It has designated firsthand experience under guidance in dealing with sick people, and it is required of all medical students that they serve at least one year's "internship" in some institution

where sick people are congregated in considerable number and are receiving expert attention. The medical profession requires that institutions eligible for internships should measure up to certain exacting standards.

The Council for the Clinical Training of Theological Students, which grew directly out of the movement launched by Dr. Cabot, has accordingly proceeded on the assumption that its task was to provide firsthand experience under guidance with sick people and that its training centers should measure up to certain standards. It has not been willing to include under the concept of clinical training the plan of placing students in parishes under the direction of older ministers, no matter how able; because such a plan does not provide for introducing the student to any specialized study of the infirmities of mankind in institutions where those infirmities are receiving expert care and study.

DIVERGENT VIEWS

It is to be noted that Dr. Cabot's emphasis was upon *skill* and *ability* in dealing with persons in trouble. He believed in the need of studying actual human experience. He demanded that the minister should share the experiences of the dying, of the aged, of the blind and the deaf and the disabled, of the chronically ill, and that he should make careful records of his ob-

servations. He was, however, skeptical regarding the possibility of arriving at any knowledge of the laws of the spiritual life. He did not accept the psychogenic interpretation of mental illness, and the psychoanalytic doctrines he looked upon with something approaching horror. He was awed by the "wisdom of the body," but he did not have a high regard for the wisdom of the mind.

Dr. Cabot's position regarding mental illness has led, even from the beginning, to a somewhat sharp divergence among those who have been concerned with the clinical training of theological students. As the first one to put this plan into effect, I have been chiefly interested in mental illness, and I have been rather more ambitious in my objectives. It has been my assumption that in mental illness of the nonorganic types we are dealing with those who are breaking or broken under the strain of moral, or spiritual, crisis. We are therefore concerned with the problem of sin and salvation in flesh and blood, with sin and evil in its destructive manifestations, and with nature's marvelous powers of healing. I have assumed that the study of human ills in their terminal stages is an indispensable condition of being able to grapple with them in their more complex incipient stages. And just as in medicine the study of disease has led the way to the knowledge of normal physiology, so also in any attempt to study normal human nature and normal religious experience we need to take account of those experiments in nature, the physical and mental breakdowns and the social deviations which serve to dramatize and thus lift into the field of clear awareness what might otherwise escape attention. I have thus been far less concerned with the study of techniques and skills than in the effort to discover the forces involved in the spiritual life and the laws by which they operate. My chief interest lies in a cooperative at-

tempt to organize and test religious experience and to build a theology on the basis of a careful scrutiny of religious beliefs and inquiry into the origin, the meaning, and the consequences of particular beliefs.

POINTS OF AGREEMENT

Among all of us, however, there has been full agreement in regard to the crying need of an empirical approach to the study of religious experience and the requirement that an adequate program of instruction should be based upon a program of research. It is for this reason that we have been unready to recognize any training center which did not have a full-time theological supervisor. This does not mean that we hold that every supervisor must himself be a research worker. That would be neither possible nor desirable. But in the clinical training movement as a cooperative undertaking research must be emphasized. We cannot expect the doctor or the social worker or the penologist to ask, much less to answer, the questions with which we as students of religion are most vitally concerned. All our supervisors must therefore be keenly alive to these questions and alert to the current studies which are being made and to their implications.

We are happy to point to the fact that this emphasis upon research work has already borne fruit in contributions of real importance on the part of persons who have been associated with the clinical training movement. Dr. Dunbar's two books, *Emotions and Bodily Changes* and *Psychosomatic Diagnosis*, and her numerous scientific articles; Russell Dicks's *Art of Ministering to the Sick*, which he wrote in collaboration with Dr. Cabot, and his other books and articles; Carroll Wise's *Religion in Illness and Health*; and Seward Hiltner's *Religion and Health* are among our exhibits.

CLINICAL TRAINING IN THE THEOLOGICAL CURRICULUM

It follows that clinical training is not to be looked upon as an attempt to introduce any new subject into the theological curriculum. It is rather an attempt to introduce a new approach and to modify the methods of teaching.

This means that the various types of institutions in which clinical training is now being given are important because of the problems which they raise and the approach which they offer to the special branches of knowledge which are important to the minister of religion. Academic credit should not therefore be given for clinical training as such but rather in the special field which may be involved. If a student is working in a mental hospital, he may thus be concerned with some phase of theology or of psychology of religion, and credit should be given accordingly. If he is working in a general hospital, his central interest is more likely to be in the giving of comfort and in drawing upon the resources of the Christian faith. Credit should then be given in "pastoral care." An analysis of the fields of study represented in the different types of institutions is as follows:

The mental hospital...	{	Psychology of religion
		Theology
		Social pathology
		Religious education
		Personal counseling
The reform school and the child guidance clinic....	{	Pastoral care
		Religious education
		Social pathology
The general hospital...	{	Personal counseling
		Pastoral care
The infirmary.....		Pastoral care

Those of us who are enlisted in the clinical training movement believe that its implications cut very deep and that it represents a point of view which ought to

have a profound influence upon theological education in general. I am thinking of our emphasis upon the empirical approach, in which theological education to-day is showing such a strange lag; of our insistence that service and understanding go hand in hand; and of our view that the proper unit of study is not some specialty but the total individual in his social setting. The acceptance of this point of view would make much difference in theological education.

SOME LIVE ISSUES IN THE STUDY OF HUMAN NATURE

In the cooperative attempt to explore human nature there are a number of crucially important problems in which the collaboration of students of religion is needed. Here are some of them:

1. *The body-mind problem.*—Academic psychology has been proceeding on the assumption that its task is to explain mental functioning in terms of physiological processes. In that task it has made little progress. The great contribution which Freud has made is a psychology built on the basis of desires and experiences of men rather than upon stimulus-response mechanisms. The body-mind problem is of vital importance in the treatment of the mentally ill. It also has to do with the belief in survival after death.

2. *Sin and guilt.*—Just at a time when many of our theologians were discarding the old idea of sin, the psychopathologists were discovering it. It is still among them a very live issue.

3. *The nature and function of conscience.*—Ever since Freud published his *Ego and Id* the doctrine of the "superego" has been central in psychoanalytic theory. Few psychiatrists, however, have any acquaintance with Mead or Dewey or Hocking, and few students of religion have any understanding of the experiences on which

Freud based his theory. Cross-fertilization is needed.

4. *The foundations of psychotherapy.*—The procedures and the dynamic factors involved in psychotherapy are of profound interest to the theologian. What is involved is the problem of sin and salvation and the principles relied upon are those of confession and forgiveness.

5. *The social and psychological roots of the idea of God.*—Psychopathological experience indicates that the idea of God stands for something which is operative in all men, whether they call themselves religious or not. It represents that which is supreme in the social relationships, that of which standards and values are merely functions. As such it crops out spontaneously under certain conditions, apparently without much regard to previous indoctrination. The forms which this assumes and the conditions under which it appears are a challenging problem.

6. *The nature and significance of mystical experience.*—Mystical experience tends to appear in association with crisis experiences and constitutes the fountainhead of religious movements. Some of these crises are turning-points in the struggle for personal self-realization which in their more severe forms assume pathological features. Some crises, such as war and economic depression, involve shared strain and are social in their nature. Such experiences need further investigation.

7. *The interrelationship of religion and culture.*—The types of religious and mystical experience and the symbols they employ in different cultures cannot be determined by the study of books. Only the study of living documents can give the

answer. Such studies are much needed. So also are exact and specific studies of the influence of different religious upon the ways of living and working together.

8. *The constants in human nature.*—According to Henri de Pirenne, all historical construction rests upon the postulate of the eternal identity of human nature.¹ But more careful studies are needed of what elements in human nature do remain constant and what elements vary as we pass from one culture to another and from one age to another.

9. *The major religious decisions.*—Conditions under which they are made; mystical elements, emotional accompaniment; results; means of inducing them.

10. *Means of perpetuating and re-creating religious faith.*

11. *Significance of the concept of the self.*

12. *Indulgence and abstinence, or self-control, in its relationship to religious experience.*

These are among the questions which challenge the attention of the student of religion. Their answer must be sought, not in books and not in mere reflection, but in systematic, painstaking, cooperative observation of actual experience. Thus, and thus alone, will it be possible to build up a body of tested and organized experience which will enable us to speak with some measure of authority regarding religious experience and the laws which are exemplified therein. This task is one of the main objectives of the clinical training program.

¹ In *Methods in Social Science*, ed. S. A. Rice (Chicago: University of Chicago Press, 1931).

FROM OAK PARK TO HYDE PARK

By VICTOR OBNENHAUS

[At the urging of the Editor, our newest faculty member here tells the story of the experience and training he brings to the professorship in Social Ethics, in which he succeeds the late Dr. Arthur E. Holt.]

IT IS my understanding that my father took a church in Superior, Wisconsin, so that I could be born in a town with such a name. Hind-sight makes one doubt the wisdom of such a move. My brother feels that, without this slight psychological aid, the results would have been deplorable. From word of mouth I have it that Superior is a cold place. Mother shudders at the mention of it, but I'm never sure whether it was the temperature or me. From there on I can speak from personal experience.

Father had been called to the German department of the Chicago Theological Seminary when it was on Ashland Avenue and, because he had not been able to do much homework with two small boys around the house, he fled to Berlin for a "refresher course." My earliest recollections are of the cabin where we camped in Providence, Illinois, near the farm on which my mother grew up.

It was living in this community summer after summer and later working as a hired man which provided most of what I know of farming. Nicholas Schertz, Arthur Bacon, and my cousin, Fred Dexter, all very capable farmers for whom I worked at one time or another, proved among the teachers I should rank high in my education. But that is getting ahead of the story.

When Father returned from Berlin, we got a "flat" on Wood Street, and the German Institute, in our estimation, overshadowed the University of Chicago. What is now the First Congregational

Church of Chicago was our church home, and I have vivid recollections of Augustine Smith's great choirs filling the balcony. Though very young, I recall also being taken to hear Booker Washington there.

Then came the fateful move to Oak Park. The requirement for a location was that it must be near a Congregational church and a school. We settled across the street from both. Sixth Church was a struggling church, just able to keep going, and it attracted people who were willing to throw in their lot with such a church. I struggled with it too, as janitor, Christian Endeavor officer, substitute teacher, helper in installing the new plumbing, while Father was deacon and Mother was treasurer. My subsequent ordination there was only natural. (A neighbor boy complained to one pastor holding a church membership class, "Why ain't the Obenhaus kids in this class? Ain't their old man a demon or something in this church?" We had been in the class the year previously.)

One cannot but pay high tribute to the public schools of Oak Park. Now from the perspective of a school principal myself, I marvel at the quality of teachers we were privileged to have. I can now understand something of the civic devotion and skilful teaching which characterized the direction of the Oak Park schools, both elementary and high.

Then to Oberlin. The experience of having President King doff his hat to a company of us freshmen, I came later to realize, was a symbol of this institution—

a company of great but humble teachers. The campus breathed a world interest, and social-ethical issues were the normal intellectual diet. The presence of strong religious leadership gave a salutary balance.

Summer work may be reckoned as an integral part of one's education. During my college years a church settlement-house camp conducted by the Presbyterian churches of Cleveland was a source of much education. Out of this grew an opportunity which was enlarged in the seminary period, namely, that of working in the first psychiatric summer camp, operated in affiliation with the National Child Guidance Clinic movement. A company of counselors preparing for the teaching of psychology, for guidance and counseling work, or for the ministry, made up this staff under the direction of professional psychiatrists. Incidentally, this originated almost simultaneously with the Council for the Clinical Training of Theological Students under Dr. Boisen.

About this time there was a very considerable impetus given to psychiatric work by the setting-up of some well-financed foundations for the encouragement of interest in mental hygiene. Of our entering class at Union Seminary, significantly, about half went into vocations emphasizing psychology professionally. At that time theological interest was at a minimum and the problem was primarily how to adjust people emotionally. The stock market was on a continuous escalator, and there was ample money to pay for emotional reconditioning. Sin was pretty much limited to sex. William H. Kilpatrick was drawing the largest classes in Columbia University, religious education was riding the crest of the progressive education wave, and when Dr. Fosdick gave a portion of his previous Sunday's sermon in the Friday chapel service, many were turned away for lack of space. Harry

Ward predicted the coming crash and accurately pointed to the forces creating it. A religious prophet remained unimpressed when even the most conservative economists announced we had reached permanent prosperity. President Henry Sloane Coffin, able and prescient administrator, added Drs. Moffatt and Niebuhr to the faculty. It was the combination of these factors which made up my seminary training, plus a rich experience at Trinity Congregational Church in East Orange, where I assisted in the familiar student relationship.

Upon graduation I took an assistantship to Dr. Philip Bird at the Church of the Covenant in Cleveland, Ohio. This was a rich and very rewarding opportunity. A large and dynamic city church proved a source of valuable educational experience. Active participation in the agencies of the Welfare Federation and chairmanship of the board of a Negro settlement served to provide further acquaintance with urban problems. Being adjacent to Western Reserve University and responsible for the student program of the church provided still further variations in opportunities. During this period I had a trip to Europe, which brought my first awareness of the tinder which was awaiting a spark.

It had been my desire to complete my work toward the doctorate, so I returned to Union and Columbia for that purpose. Fortunately, there opened an opportunity for part-time work at Riverside Church. This ultimately developed into a position on the ministerial staff. The thoroughness and great care given to the educational program of that church under the direction of Dr. Ivar Hellstrom would astound and challenge those who think of the church solely as an opportunity for a preaching ministry. The personal greatness of the ministry and leadership of that church saturated its life.

During this period I completed the work for the Doctorate of Education, working in the general area of the influence of religion upon social-ethical change.

About this time Dr. Fred Brownlee, general secretary of the American Missionary Association of the Congregational and Christian Churches, discussed with me the trend of the A.M.A. in relation to its schools, i.e., making them indigenous units of their communities. It was the desire of the board that Pleasant Hill Academy, a small school in the mountains of Tennessee, attempt such a program, and an invitation was extended to try it. Ruth Morton (C.T.S. '34) had become director of community schools for the A.M.A., and she was giving guidance to this and similar undertakings in the other schools.

Other negotiations were also progressing. Marion Pendleton, a graduate of the New York School of Social Work, had grown up in and been intimately associated with a strong Baptist church in Norwich, Connecticut, later graduating from Connecticut College. Baptists in New England have exercised a wholesome corrective and provided balance for Congregationalists so it seemed that a regional principle might apply locally. On the afternoon we were married in the Riverside Church we left for Tennessee.

Adaptation is a powerful stimulant to education, and shifting from Morningside Heights to the Cumberland Plateau made for adaptations. One of the great sources of satisfaction, working in the mountains, was that of seeing a company of neighbors learning to cooperate and secure hitherto unknown advantages for themselves and their families. Co-workers imbued with an ideal of working *with* people for their economic benefit, for the preservation of the mountain crafts, their music, and recreation, for an understanding of current trends and intelligent political participa-

tion, make such activity a meaningful educational experience. The health needs of rural America were fully typified in this area, and the impact of the superb hospital services and health program of Dr. May Wharton and her devoted co-workers in Uplands Sanatorium reveal what selfless Christian people can do to meet such needs. It was in this little mountain hospital that our Constance was born in 1940 and Helen in 1943.

Certainly I have no illusions that all this provides the best possible background for the teaching of social ethics in a theological seminary. On the other hand, one cannot but have made certain observations which have bearing on this field of activity. One such observation is that Protestantism has suffered immeasurably through its failure to train men to work with, to live with, and to speak the language of agricultural and industrial workers. We are beginning to discover again that the gospel is a message and that its dimensions include those of fourth-grade reading ability or even none at all. It is difficult for a laborer to see the vertical aspects of Christianity when the evidence has been so largely of its horizontal class nature.

Agriculture and labor meet more directly in Chicago, I presume, than in any other city. For that reason and others, it seems to me that this is a strategic center for the training of men for a complete ministry. It is interesting also to sense the impact of the intellectual life of a great university, an institution acutely education-conscious, on theological students; and such influence is obviously reflected in the ministerial training on this campus.

The problems confronting Graham Taylor as he instituted the work of social ethics in this seminary were not identical with those coming to the fore during the teaching experience of Arthur Holt. It is apparent, I believe, that the problems and

issues emerging in this period are not identical with those of the "long armistice" between World Wars I and II. Long before any idea of my succeeding those two men had ever come to me, they were familiar household names. To follow them in this institution inspired both humility and trepidation. But our problem in one sense is identical with theirs, namely, to diagnose accurately the ills for which our religion has healing powers and then to bring the full force of Christianity's creative influence to bear upon them. But our religion has preventive as well as curative powers. It is at this point, possibly, that the major emphasis must be made in religion as well as in medicine. The present war must presently be recognized as but

one phase of a bitter contest in ideologies. The period ahead will tax Christian resources in a measure and in ways beyond our present realization.

It is an exhilarating experience to come into this new relationship with Chicago Theological Seminary. The sense of a common task with former students now in their own churches or in teaching positions or elsewhere, the association with a strong and alert student body, and, finally, the fellowship and stimulus of such a faculty, all combine to give the awareness of cooperative strength for God's tasks.

It has taken a long time to get over here from Oak Park, but the wanderings, like those of the Israelites, have not been without their lessons and advantages.

WHY I CHOSE THE RURAL CHURCH

By SHIRLEY E. GREENE

[Mr. Greene, C.T.S. 1936, is now our Special Lecturer on the Rural Church and Director of Merom Institute, Merom, Indiana, a "Regional Center of Christian Influence."]

THE rural church is important because it is the church, and the church with its twofold program of saving persons and nourishing the growth of the Kingdom of God is the most important institution in any community. The unique importance of the rural church, however, flows from its identification with the rural community, which is the foundation of Christian democracy in America.

The United States in the last forty years has rapidly become an urban nation. It has not only undergone a process of urbanization; it has also been largely evangelized with a gospel of *urbanism* which has convinced many, both city-dwellers and country folk, that all values and all greatness originate in the city. Replacing the old

cry, "Go west, young man, go west!" one of our commonest slogans in counseling youth has come to be, "If you want to make something of yourself, go to the city." By this we mean, of course, if you want to make a million dollars, or *Who's Who*, go to the city.

In view of this prevalence of urbanism, it is necessary that we recall certain facts which everybody knows but which urbanism ignores.

1. *The rural community feeds and clothes the world.* In the products of the farm, the forest, the fishery, and the mine—all essentially rural—you have virtually all the basic raw materials which support human life and civilization. Cities are convenient for the processing of these raw materials, but they are by no means indispensable.

If the cities of America were to vanish tonight, rural life would be profoundly modified, but it would survive. On the other hand, if the productivity of rural America were magically destroyed, grass would soon grow in the city streets.

In the immediate future of postwar rehabilitation, rural America faces the task of feeding and clothing a large portion of the world's population. As a technical task this is the concern of the United States Department of Agriculture, the agricultural colleges, and the Extension Service. As a venture in human brotherhood it is a concern of the rural church. In what spirit will the American farmer set his hand to this task? As Gibran reminds us: "He who bakes bread with indifference bakes a bitter bread which feeds but half man's hunger; and he who grudges the crushing of the grapes, distills a poison in the wine." The future peace of the world is at stake in the attitude with which the farmers of the American Middle West set their hands to the plow. And attitudes are the province of the church.

2. *The rural community is the seedbed of America's population.* It is a commonplace of sociology that no great cities have enough children to maintain their population. Rural communities everywhere tend to have children for export. The more rural the area, the higher the birth rate. The largest, most persistent stream of population movement in America today is from the rural South and West toward the urban centers of the Northeast and the Pacific Coast. This imposes a great responsibility upon the homes, the churches, the schools, and the communities of rural America. It means that the kind of personality and character they breed in the country children of today will determine the character and quality of American civilization tomorrow. This is not only a

serious responsibility but a glorious opportunity for the institutions of rural life.

3. *The rural community is the place of refuge* when the going gets too tough. The Bible tells of cities of refuge. That picture is reversed today. When the bombs began to fall on London, the children were quickly evacuated to country places in England and Canada. Don't you suppose the quality of homes, schools, and churches which took them in will have their influence on the future of London and of English society? When our own industrial, financial order broke down in 1929, thousands of families fled for subsistence and security on the land. If and when a postwar depression hits America, we will see another, perhaps even more formidable, trek to rural places. Whether this movement will end in a wave of cynicism and defeatism for America or mark the beginning of a new and vigorous translation of the American dream into the reality of family and community life will depend upon the quality of the institutions these refugees find awaiting them when they abandon the city for the land. The rural church must be ready with a program of service and a message of hope for these unemployed, frustrated, and disillusioned families.

4. *The rural community is the native home of idealism.* Let us not be misunderstood. Not all idealists live in the country; not all urbanites are cynics. But, in general, idealism—the family virtues, the democratic virtues, the neighborly virtues—are more at home in country than in city places. A glance at comparative rates of divorce, desertion, and broken homes is enough to show factually that the home ties are stronger in the country than in the city. In the country men gather and discuss their community problems in face-to-face groups. Whether around the hot stove in the country store or in Farm

Bureau or Farmers' Union or Grange, they examine issues more comprehensively than the city-dweller, who is lined up by the political machine and voted by the head on election day. Candidates are known and judged by their character in the country, while the city-dweller must depend largely on propaganda-built reputation as his basis for voting.

Neighborliness, cooperation, mutual aid—all these tend to survive longer and stronger under rural conditions. But modern technology in the form of the automobile, newspaper, telephone, radio, mail-order catalogue, and one-crop commercial farming are threatening these distinc-

tive rural values. Redoubled, therefore, is the responsibility of the rural church, not to oppose social change, but to nourish and conserve the genuine values of rural neighborhood life even while giving spiritual guidance to the assimilation of the new world of values opened up by modern science.

If I wanted to influence the character of American civilization tomorrow, I would not go to New York and start a committee, or to Chicago and start a newspaper, or to Washington and start a lobby. I would go—I did go—to the rural Middle West and give myself to the work of the rural church.

CREATION *vs.* CHAOS IN CHICAGO

By FRED EASTMAN

[A sermon delivered recently in the Rockefeller Memorial Chapel.]

THIS morning we shall not deal with the war's chaos. Rather, in this hour of quiet, let us try to regain our perspective and some measure of confidence by looking at the less obvious work of the creative spirit around us. For that spirit still works—silently, without drums or fanfare, but with persistence. Wherever else the Spirit of God may work, it works through human beings, some of them in lonely and obscure places in the midst of chaos. It works in this city and in this university. If we cannot recognize it here, we would never have recognized it among the hills of Palestine.

ON CHICAGO'S LAKE FRONT
AND THE MIDWAY

For example, sixty years ago the lake front of Chicago was a confusion of railroad tracks, warehouses, and old wrecks of

industrial buildings. It was ugly, dirty, and noisome. Then came an architect—Daniel Burnham—with the creative spirit working in his imagination. He took as his motto, "Make no little plans; they have no magic to stir men's blood." He drew a plan for an ideal lake front, with parks, lagoons, islands, and an outer drive. It was fantastic, of course. Everyone told him so. He would never be able to get the railroad to cooperate, nor the owners of the warehouses and the ramshackle buildings. There wasn't land enough for a tenth of his plan. How did he expect to make a park when the waters of the lake were lapping the tracks of the railroad? His answer was simple: he would take the land out of the bottom of the lake. He would push Lake Michigan a quarter of a mile farther east. He kept talking up his plan in spite of the raillery of the cynics. In a year or two, he had

kindled the imaginations of other big-minded men and women. Together they went to work. Today his dream is a reality.

The spot on which this Chapel stands—sixty years ago it was a swamp and a frog pond. But the Chicago planners thought that it need not remain a swamp. They thought it could be turned into the site of a world's fair. They were met with the opposition of those who believed that God meant swamps to be swamps and nothing else. But in 1893 the Fair was a reality. Before it opened its gates, William Rainey Harper and his colleagues were persuading Mr. Rockefeller to make a conditional gift of a million dollars to establish the new University of Chicago on this site. In those days everyone knew about the World's Fair and especially its towering ferris wheel, while few had heard about the University of Chicago. Someone, addressing a letter to a certain professor in the new university and wanting to make sure that the letter would not be lost, addressed it to Professor So-and-so, "care of the University of Chicago—near the Ferris Wheel." The ferris wheel and a lot of smaller gadgets have long since disappeared, but the University is securely established on what once was a swamp. If we cannot see the creative Spirit of God at work in that process, could we have seen it in the building of the great temple at Jerusalem?

ON THE POLITICAL FRONTIER

But the Spirit of God has been working not only in bringing order out of the chaos of our physical landscape but in the more difficult area of human relations. I want to portray a few episodes in that struggle. They may seem trivial to you; they are such small parts of the age-long struggle. But I have seen them with my own eyes, and they may be heartening to those who

wonder if the creative spirit really works in our own day.

I have seen this creative spirit work upon the political chaos of this city. When Graham Taylor came here to teach Christian sociology at the Chicago Theological Seminary, about the time the University was rearing its first buildings along the Midway, he insisted that he and his family should be allowed to live in some congested area and that his students should make that area a testing-ground for the application of Christianity to social conditions. He secured an old rat-and-vermin-ridden frame house near the Chicago River and in the midst of tenements overcrowded with immigrants. On one side of it was a furniture factory where a buzz-saw rasped all day long. On the other side was a saloon with a sausage factory in its rear producing a different set of noises and odors through the nights. He had to guarantee the rental out of his own salary. The owners of the building regarded him with suspicion and his neighbors questioned his sanity. But he and his family and his students went into action there. Gradually, through daily works of neighborliness, they won the confidence of the community. They studied problems of crime, vice, labor strife, corrupt politics, and unemployment. They sought understanding first and then remedy based on Christian principles. Out of that beginning grew the present Chicago Commons.

Into the Commons one day came a young man named William E. Dever to listen to one of the forums. Graham Taylor interested himself in young Dever. When Dever complained about the political corruption rampant in the city, Taylor encouraged him to do something about it. Dever thought he couldn't—he was only one unknown victim. But Taylor suggested he might begin by studying politics and eventually become an alderman for that district. So young Dever tightened his

belt and went at it. He became alderman—but he didn't stop there. He went on to become the mayor of this city, and he gave it as clean and honest and courageous an administration as we have ever had.

Meanwhile Taylor was training other young men for civic service—Raymond Robins, who became an outstanding social worker; James Mullenbach, who became a leading labor arbitrator; John Palmer Gavit, who became a journalistic interpreter of social movements; Paul U. Kellogg, who became founder and editor of *Survey Graphic*—the list is well-nigh endless. And out of that work which Taylor began fifty years ago grew the School of Social Service Administration of this University.

IN THE FIELD OF RACE RELATIONS

I have seen the creative spirit work upon the chaos of race relations in Chicago. Some years ago in our student body at the Seminary were two boys from the South—one white, the other Negro. They came with the prejudices you would expect—and their prejudices were in conflict. But as they studied in the same classrooms the life and teachings of Christ, the leaven of the Gospel began to work in them. After some months the white boy came to the conclusion that either his race prejudice was wrong or Jesus was wrong. He must find out. Being a practical young man, he decided upon an experiment. He wrote a note to the Negro asking him to be his roommate the following term. When the Negro youth received that note, he could scarcely believe his eyes. He took it to some of the leading Negroes in the city and asked advice. They told him he had better not accept. Perhaps the white boy had been studying too hard. Or he may have written in an emotional mood which would soon pass. Anyway, if the experiment were made and turned out a failure, it would only increase the tension.

So ran the counsels of caution. But the Negro youth had also been studying the Christian way of life. Moreover, he didn't want to show less courage than the white boy. So he accepted the invitation, and the two boys roomed together the following year.

Then came a Sunday in February—Race Relations Sunday. Early that morning I was asked to substitute for a white minister who was to have spoken at a large Negro church. I agreed, although I had no sermon prepared on the subject of race relations. What to do? As I paced the floor, I suddenly recalled these two boys. I hurried over to the Seminary, found them, and told them they were to be my sermon. Each would take just ten minutes to tell what the experiment had meant to him. They would tell the simple truth. If it had all been a mistake, they were to say so. If it had succeeded in part and failed in others—that too must be reported.

Together we went to the church. When the time came for the sermon, I gave them an introduction of less than two minutes. Then each told his story—a bit falteringly but honestly and sincerely. They had not solved the race problem. They had not come to any conclusion that might be called radical. They had found that there was still a great gulf to be bridged before complete understanding could be reached. But of this they had become convinced: they were on the right road, and it was the road of brotherhood. They had formed a David and Jonathan friendship, and each paid tribute to the helpfulness and kindness he had found in the other. When they sat down, that great congregation of Negroes burst out in applause. They had seen the creative spirit at work in their midst. Since that year it is a common thing for men of different races to room together in the Seminary. It may be worth adding that this Negro student—

Arthur Gray—has just been called to the pastorate of that very church—the Church of the Good Shepherd—whose spire you see above the western end of the Midway.

ON THE CHAOS OF INDIVIDUAL LIFE

I have seen the creative spirit move upon individual lives made dark and chaotic by years of unemployment during the depression. A few years ago a young minister, one of our alumni, came into my office and told me that he had a concern for an Italian youth whom he had known in one of the clubs of the Onward Neighborhood House. This Italian boy was a fine young fellow, but he had lost his job during the depression and had been unable to find another. After months of walking the streets in search of work, his savings had been used up, he could no longer contribute to the support of his parents, and he had begun to loaf around poolrooms and saloons.

We talked over the boy, and together we came to the conclusion that since he was Italian and poor it might be well to begin by putting into his hands the biography of another Italian who was also poor but who made his poverty not a source of embitterment but a source of power. So the minister loaned him a biography of St. Francis of Assisi. The boy read it, and a light within him began to glow.

Next, the young minister suggested that he make a diorama of some scene in Francis' life. The boy didn't know what a diorama was, but he went to see some of the exquisite ones Lorado Taft had made in the Midway studios. The boy chose the familiar scene of St. Francis preaching to the birds. For the next few weeks he worked upon it. As he worked, the inner light grew brighter. When he had finished, anyone could recognize it as a work of art—crude, perhaps, but genuine. He sold it for enough to pay for his time and materials.

From that simple beginning the boy

went on. He worked for his bread and butter wherever he could, but he used his leisure time to try experiments with various forms of arts and crafts. He read the story of Abraham Lincoln and carved a wooden statue of that heroic soul. Someone brought his talent to the attention of the Art Institute, and he was granted a scholarship that enabled him to study art there for the next two years.

Then one day I had a telephone call from him. He wanted to know if I would care to come to an exhibit which he and his students had prepared. "What do you mean—'your students'?" I asked. He said that he was now teaching the arts and crafts at the Onward Neighborhood House. I went to the exhibit. The Neighborhood House had been too crowded to allow him space on their main floor, but they had given him the coal cellar. He had swept out the coal dust, whitewashed the walls, and there he and his students had set up an astonishing array of pottery, copper vessels, oil paintings, water colors, tapestries, and wood carvings—an exhibit that would have done credit to any college course in arts and crafts. Mind you, these were boys and girls from one of the most congested areas of this city—Italians, Poles, Scandinavians, and I know not how many other nationalities. The light of creation was in their eyes.

A few months later I saw in a Chicago paper an announcement of a special exhibition of paintings and etchings selected from the works of Chicago artists. As my eye ran down that list, suddenly one name leaped out from the page. It was the name of this Italian boy—Dominic Costabile. I went down to the Institute and stood before the portrait he had painted. I could not judge its merits as a work of art, but I could see in it something quite as important—the symbol of the creative spirit that had moved upon the darkness of this boy's life and out of that darkness had brought light.

THE CREATIVE SPIRIT WITHIN US

These stories of the working of that spirit upon the chaos of our physical environment and of our human relationships could be multiplied a hundred fold. Their significance lies not in their exceptional quality but in their commonness. We may not be aware of the creative spirit during the earthquake, wind, and fire of a global war—but in our moments of quiet we see it and hear it and know that it is God.

We know, too, that this creative spirit dwells in us and works through us when we live in harmony with it. "The spirit of man is the candle of the Lord," said the old Jewish proverb. "Abide in me, and I in you," said our Lord. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." There is no deeper insight in our religion than this: that God dwells in the human soul, that his creative power is available for those who seek it. He is not some potentate living in a foreign world. He is an inherent part of us—the inner light of our spirits.

THE CHOICE BEFORE US

But our religion sounds a warning note here. That inner light will go out—if we choose to smother it. The branch of the vine will wither and bear no fruit—if we choose not to cultivate it. The creative spirit will die—if we choose to deny its promptings. "Quench not the Spirit," urged Paul. "Seek ye the Lord while he may be found," pleaded Isaiah. It lies with us to choose whether we shall follow the creative spirit or desert it; whether we shall say "Yes" to the Light—or "No."

Of all the choices that confront us today, this is the greatest. Our world is in chaos—bombed cities, ruined nations, starving children, millions of young men dead upon battlefields. In what spirit are

we going to face that chaos and all the gigantic problems of the peace and the post-war world? In the last analysis that choice boils down to these two: the spirit of creation or the spirit of acquisition or conquest. By and large one spirit or the other becomes dominant as the years go by. No one is wise enough to prophesy where any of the rest of us will be twenty years from now. But if we know what spirit is going to dominate us during those years, we shall at least know in what direction we shall be going. If we choose to deny the creative spirit and follow the acquisitive, we shall be putting our own prosperity first. We shall be valuing things above persons. We shall be coming into increasing conflict with other acquisitive persons and groups and nations. We may win out. Twenty years from now we may be the richest persons in the local cemetery. Our whole nation may choose this course—and become the most powerful, and the most hated, nation on earth. For along that way we shall lose the good will and the affections of our fellow-men. The end of that road we know: another global war and the mass suicide of civilization.

But if, during these next twenty years, we have been dominated primarily by the creative Spirit of God, we shall be going a different road: Our highest value will not be prosperity for ourselves alone but justice and cooperation for the common good. Our methods will not be methods of violence but of good will. We may not acquire much property or much temporal power for ourselves or our country. But we shall have won the affections of our fellow-men—affections that surround us as individuals and as a nation, affections that bind us together while they cheer us along the way. In the long run we shall have done our part toward transforming the chaos of our world to order, its darkness to light, its stagnation to growth, its warfare to peace.

ALUMNI NOTES

Compiled by EULALIA and DAN WILLIAMS

The November *Advance* contained contributions from James W. Fifield, Jr. '24, Charles T. Brewster '30, Kendrick Grobel '32, Vernon W. Rice '32, and Margaret Palmer Fisk, and the announcement of two new religious dramas by Professor Eastman.

1943. *Mr. and Mrs. Ronald Dickson* have a daughter, Ronelle Elayne, born October 5, 1944.

1941. The marriage of *Chaplain Albert C. Ronander*, Lieutenant, United States Army, to Harriett Elaine Thompson, Ensign, United States Naval Reserve, has been announced by the bride's parents, Mr. and Mrs. James Everett Thompson. The wedding took place in Washington, D.C., on October 10, 1944.

1941. *Vernon E. F. Benson*, pastor of the First Congregational Church of Harlan, Iowa, has been elected moderator of the Council Bluffs Association of Congregational Christian Churches of Iowa for the coming year. He is also chairman of the Credentials Committee and warns that "no young man coming out here from CTS—or anywhere else—can gain ministerial standing in this Association except by my good grace."

1940. Latest word concerning *Alvin and Marilee Scaff* is that they are, with their baby boy, interned at the Las Banos Camp about forty miles south of Manila.

1939-40. *Lieutenant Ward A. Stevenson*, an officer in the Military Police, is now in France.

1937. The *Lewis Troyers* have a son, Melvin Lewis, born at Springfield, Missouri, on October 31.

1936. *Philip Widenhouse* is director of the Department of Research and Church Planning, Washington, D.C. He will speak to the forthcoming meeting of the Federal Council of Churches in Pittsburgh on "Religious Trends in Washington, D.C." Phil's name should have been included in the list of contributors to the July *Advance* published in the last Alumni Notes.

1934. *Dean Roger Hazelton* of Colorado College visited the Seminary in November as Alumni Preacher. He preached the sermon at

the regular vesper service and led the worship retreat of the Seminary, held this year in the Church of the Good Shepherd, where Arthur D. Gray, '34, is minister. In addition to these contributions, Dean Hazelton held numerous informal student conferences and interviews. The response to his leadership indicates that the visit of the Alumni Preacher is becoming an important and useful part of the Seminary year.

1934. *Mr. and Mrs. Theodore Stoerker* announce the birth of Theodore Jr., on October 10 in Pittsburgh, Pennsylvania.

1933. *Chaplain Clayton H. Stowe* has arrived in Italy, where he is serving with an Air Force bomber group. His wife, Mary Evelyn, and daughter are living in Chicago.

1908. *Malcolm F. Miller*, minister of the Congregational Church of Garden Prairie, Kansas, was recently married in Kansas City to the former Mrs. Pearl Ellen Christianson. Mrs. Miller is the widow of Charles J. Christianson, who was a classmate of Mr. Miller in Chicago Theological Seminary.

TRANSFERS

Blackmon, A. J. (1932-33), has resigned from the Council of Churches project at Hanford, Washington, to become secretary of the Council of Christians and Jews for the State of Washington.

Broadbent, Charles D. (1943), from Coventry, Connecticut, to the First Congregational Church, Easton, Connecticut.

Caskey, James (1931), from Faribault, Minnesota, to the Boulevard Church, Detroit, Michigan.

Gomke, Edwin (1942-43), from Pilgrim Mayflower Church, Chicago, to the United States Army.

Murdock, Dorothy (1942), from the Y.W.C.A., St. Louis, Missouri, to become assistant minister of the First Presbyterian Church, Norman, Oklahoma.

Veit, Ralph (1930), leaves his interim ministry at Cheyenne, Wyoming to become pastor

of the First Congregational Church of Lebanon, Missouri.

Williams, Palmer Day (1943), has accepted a call to the Congregational Church of Orinda, California.

In Memoriam

Joseph Herbert, graduate of Chicago Theological Seminary in 1885, passed away at Oakland, California, on September 3, 1944. Mr.

Herbert was born in Ontario, Canada. After his studies in Beloit Academy and the Seminary, he was ordained to the Congregational ministry at Roscoe, Illinois. He served churches in Illinois, Nebraska, Wisconsin, and Washington. About 1914 he transferred to the Presbyterian ministry and served churches in Oregon and California.

Talmadge Robert Elwell (1898), died on October 16, 1944, at the age of seventy-one years. His last pastorate was in Seattle, Washington.

WANTED: A LETTER FROM YOU

DEAR ALUMNUS:

1945 marks the 90th Anniversary of the founding of the Chicago Theological Seminary.

Our plans for celebration are still in the making, but of this we are sure: we want a letter from YOU—a human-interest letter of 200–300 words. So stir up your memories of your Seminary days and write us your recollections of:

dramatic scenes in the old school
stimulating personalities you knew here
the hot issues in student thought of your day
anything else that will interest your fellow-alumni

We want, too, any suggestions you may have to help us round out our first century in a more effective training of ministers for tomorrow.

Of course, we want the privilege of quoting from these letters, either in the REGISTER or on some public occasion. We may, for example, use some of them during "Ministers' Week," February 5 to February 9, 1945.

Please write us before *JANUARY 15*. Address your letter to

FRED EASTMAN, *Editor*

BOOK REVIEWS

THE RELEVANCE OF THE BIBLE

By H. H. Rowley. Macmillan, 1944. 192 pp.
\$1.75.

Professor Rowley declares his conviction that "the pressing need of the hour is for men and nations to receive the divine revelation mediated through the Bible, and culminating in the unveiling of God in Jesus Christ"; also that "what the Creeds were trying to say in language that has little meaning for our day was fundamentally true." The tone of his book will then be apparent; and chapter headings such as "The Prophets of the Old Testament," "The Use of the Bible," "The God of the Bible," and "Sin in the Thought of the Bible" will suggest something of its contents. An important chapter is that on "The Changing Emphasis in Biblical Studies." This change is not; as one might perhaps suppose, the prevalence of the critical temper and approach but the renewed emphasis on the religious meaning and worth of the Bible which is now supplanting critical historical interests as the dominating motivation of Bible study. The study of "The Inspiration of the Bible" is also of more than ordinary interest. It recognizes quite properly the imperfection of Old Testament thought at many points, but the author would see it as pointing forward to the revelation in Jesus, which is the norm by which all is evaluated. Yet, when we move on to the New Testament, he is ready with admission of discrepancies and inadequacies. So where does the author find authoritative revelation for us in the end? Clearly, it is not in any objective record. And we are left finally with just the problem with which we started: What is the "inspiration" of the Bible? How are we to understand this "unveiling of God in Jesus Christ?" and what is the "divine revelation mediated through the Bible"? Is it unique? If so, then what of other religions? If not, what relation does it bear to the whole process?

Excellent as is the greater part of Professor Rowley's presentation, eminently right and proper as is his basic emphasis, yet, inevitably, his admitted mood entails dangers against which he is not on guard and from which he

does not escape. At not a few points one gradually recoils with the feeling of being subjected to sentimental theologizing rather than being led by clear thought. And it is apparently the same mood that frequently betrays him into excessive conservatism in critical matters. Doubtless, we might overlook that he accepts uncritically the story of Isaiah's having encouraged Hezekiah in the siege of Jerusalem in 701 B.C. (though this entails without escape that the prophet thus denied all that he had stood for through forty years). But when he tells us that, in the episode on Mount Carmel, Elijah did actually burn up the water around the altar and presumably the altar itself also, not by a trick, but "by the use of forces that were really natural" (p. 113), it is quite too much for tolerance. Here we are launched on a course of obscurantism that runs true to ancient form and promises to plunge us once more into the morass of credulous traditionalism from which we have so recently and so painfully escaped.

W. A. IRWIN

THE RELEVANCE OF THE PROPHETS

By R. B. Y. Scott. Macmillan, 1944. 237 pp.
\$3.50.

The "relevance" of this work is much higher than its title suggests. It might, rather, have been called "The Prophets—and Their Relevance," for it sketches the entire Hebrew prophetic movement in large scope, and only in the last chapter takes up at length the subject matter of its general title. The book is an important contribution to the growing literature of reinterpretation of the Old Testament on the background of the intensive critical activity of a generation ago. We have moved into a new period of Old Testament study, in which, as prior to the rise of criticism, but enriched by this criticism, the emphasis is on the continuing meaning and worth of Israel's achievement—in a word, on its "relevance." And Professor Scott's book is a worthy contribution to such evaluation of one of the great features of Israel's religious experience.

Beginning with a study of the nature of

prophecy, the discussion moves on through the historic background and the beginnings of prophecy to an analysis of the movement itself in its several periods. Then at this point, the thought leads on through a series of topics more intimately of the essence of prophecy at its height: "The Prophetic Word," "The Theology of the Prophets," "The Prophets and History," etc., and finally the bearing of all this on present problems.

It is a religious book in its tone, treatment, and conclusions. The book abounds in striking passages and penetrating insights into the realities of Israel's religion as experienced by these its great exponents. Yet it maintains a fine balance of restraint at danger points where the Old Testament theologian is prone to run into excess; as a sample, we cite this summary of the Prophets' view of the culmination of history: "This final revelation of God in power is not the bursting in of sheer supernatural forces, unrelated morally to man's actual life. It is the freeing of life from the contradiction of its essential nature" (p. 154).

The analysis of "What Is Prophecy?" is a little disappointing. One does not come to grips with the central reality in discussions of prediction and of ecstasy, for obviously the prime question stands: Why a prophet at all? And it is meager clarification to say that in "a great moment charged with eternal issues . . . there and then the Eternal stands revealed" (p. 13). But the total of such objections may not discount the solid worth of the book. It is a valuable addition to our literature of Old Testament interpretation.

W. A. IRWIN

A GREAT TIME TO BE ALIVE

By *Harry Emerson Fosdick*. Harper's, 1944.
235 pp. \$2.00.

If this title sounds like the shallow optimism of which liberals are currently accused, the first line in the first sermon will be a sufficient answer. That line is: "This certainly is a ghastly time to be alive." All the sermons in the book have been preached since the tragedy of Pearl Harbor, and they give a very interesting and heartening insight into what there is left for a pacifist to preach about in wartime.

There is a salty tang of common sense in the

sermon titles that is fully lived up to in their contents. "Getting the Best Out of the Worst," "Our World Confronts a Child," "Why Is God Silent While Evil Rages?" "Keeping Faith in Persuasion in a World of Coercion," "Worshipping the Gods of a Beaten Enemy"—these are topics on which we all ought to preach.

The strength and applicability of the book to our age lie not only in its sanity, its fine use of biblical truth, and its telling, concrete illustrations but especially in its psychological insight and wisdom. Take this, for instance: "Our friend Walter Russell Bowie is right in saying that hatred is like alcoholism. When that really gets hold of a man, he will drink anything—whiskey, gin, and at last if nothing else is handy, wood alcohol. So let mass hatred get started, and when its first object is disposed of, it will go on to find another. The furious haters of Japs and Germans, when those special enemies are no longer a problem, will not stop hating. Their hatred will still be in them like a thirst, demanding other satisfaction, and plenty of demagogues will be here to turn it to other groups—Jews, Negroes, Catholics, Protestants, what you will. Hatred is social poison."

ALBERT W. PALMER

THE GENIUS OF PUBLIC WORSHIP

By *Charles H. Heimsath*. Scribner's, 1944.
204 pp. \$2.50.

This book should have been entitled "Public Worship: A Book for Laymen." Its particular value in our rapidly expanding literature on worship is that it is designed to interest laymen and is phrased in language laymen can understand. That ministers also can understand it detracts in no way from its value. Its appeal to laymen is not made on the basis of any thinning-down of ideas or lack of careful scholarly research either. Dr. Heimsath, pastor of the First Baptist Church in Evanston, Illinois, is remembered widely for his famous "Asleep in Suburbia" article. He spent years of devoted scholarly research in the preparation of this book, so it is authentic as well as interesting.

To most people its outstanding value will be in the remarkably sympathetic and under-

standing interpretation of the different traditions of worship—Jewish, Greek Orthodox, Catholic, Lutheran, Presbyterian, Episcopalian, Free Church, and Quaker. Probably the most searchingly analytic work in the book is done on the Quakers, and this leads to a valuable and discriminating discussion of the use of silence. Each of these chapters comes alive, especially for laymen, by being based on actual visits to churches employing these different worship patterns.

In some ways the best chapter in the book is the one on "The Language of Music." The poorest is on "The Child in the Midst." One could wish it had not been written when under the reactionary influence of Shelton Smith, as it evidently was. Surely there need be no warfare between worship and education, and the chapter would have been more helpful had it been devoted to showing how education in worship can be carried on.

ALBERT W. PALMER

SOCIAL DARWINISM

By Richard Hofstadter. University of Pennsylvania Press, 1944. 191 pp. \$2.50. (Prepared and published under the direction of the American Historical Association.)

Few books enjoy the distinction of having their contents so exactly and succinctly described. This title is perfect. Following in the wake of Charles Darwin's epochal contribution to biological science, there came a wave of social scientists eager to prove that "the survival of the fittest" applied to human society and social organisms as well as to zoological species.

Herbert Spencer became the philosopher and chief exponent of this theory and was lionized by those who saw themselves justified as most fit to survive in an industrial era. As the author says, "The generation that acclaimed Grant as its hero took Spencer as its thinker." A disciple of Spencer, William Graham Sumner of Yale, gave support to his master in American academic and economic circles.

But the attempt to draw upon the physical and biological sciences for social enlightenment did not pass unchallenged. Whereas government regulation had been deemed inter-

ference with nature's selections by Sumner, Lester Ward countered with a demand for regulation in the interest of society. John Fiske followed with the thesis that social cooperation and solidarity were nothing if not natural. Henry Drummond and Kropotkin bolstered the same contention from their varied perspectives. In this stream were to be found the pioneers of the social gospel—Gladden, Bliss, Rauschenbusch, and others. The Bellamys and Henry George added their weight to the attacks on Spencer. The managed society, so bitterly opposed by Sumner, became a reality.

Included among the forces ultimately spelling the defeat of social Darwinism was pragmatism in philosophy, Veblen in economics, a school of sociologists led by E. A. Ross and Albion Small, and such pioneer thinkers as Beard, Commons, Dewey, Boaz, Brandeis, and Holmes.

It is not difficult to gather from such a study what the author has made apparent with very ample evidence—first, that instead of a social theory governing the social patterns "the structure of social ideas waits on general changes in economic and political life," and, second, the value of competition depends on its social consequences.

One might feel that this brief but thorough survey of the pros and cons of social Darwinism comes when the battle has been won, but the vestigial remnants of this philosophy are too much in evidence to be disposed of so readily.

VICTOR OBENHAUS

THE CHILDREN OF LIGHT AND THE CHILDREN OF DARKNESS

By Reinhold Niebuhr. Scribner's, 1944. 190 pp. \$2.00.

Man's inability to recognize the applications of his own self-interest and his tendency to confuse it with idealism in morals and government constitutes a source of his own defeat. This theme, variedly expressed, runs through the thought of Reinhold Niebuhr, and in this series of lectures given at Stanford he applies it directly to the political life of the Western world. Democracy is a product both of social-economic changes and of an idealistic concept of man, but it is in dire danger be-

cause of the shallow justification given to it by liberal culture.

The children of light are those who reflect the idealism and optimism of an advancing class and "who seek to bring self interest under the discipline of a more universal law." The children of darkness are those who would deliberately pervert the organization of society for personal or national ends, e.g., the Nazis. Much of the dilemma of modern times results from the conflict between the pious and the less pious children of light both of whom are sentimental and unaware of the corruptions of self-interest. Marxism, represented by children of light, makes the sad mistake of assuming that, when man's physical needs are met, he will find social peace, overlooking the fact that the struggle is also for "power and glory." The Enlightenment assumed that reason would guarantee freedom from excess but overlooked the fact that rational accomplishments disdain criticism and hence exaggerate error.

Socialization per se is untrustworthy, believing it has a final solution, whereas democracy is primarily a method for finding proximate solutions. Tolerance, a prized concept among children of light, is one product of liberal democratic faith and exists where unchallenged; but this bourgeois faith has come to regard itself as universal at the moment when it is revealed as the property of a special class in a special situation. All religions, says Niebuhr, must proclaim their highest faith while humbly recognizing that all faiths are subject to historical contingency. Race prejudice, too, would be lessened if we start with the assumption that there is no individual unprejudiced or uncorrupted by pride. In the establishment of a more just international order wisdom requires recognition of the persistence and pride of nations. Russia will be most difficult because a simplicity of religion and culture make for self-righteousness and make self-criticism unlikely.

The uniqueness of Niebuhr's contributions lie in the specifically Christian insights to local and international situations. Hence his contention that any scheme of values is finally determined by the ultimate answer given to the ultimate question concerning the meaning of life. Correspondingly, the understanding

of the Christian faith, that the highest achievements are infected with sinful corruption, keeps sane people from the despair of simpler idealists.

VICTOR OBENHAUS

LET'S THINK ABOUT OUR RELIGION

*By Frank Eakin and Mildred Moody Eakin.
Macmillan, 1944. 251 pp. \$2.00.*

The training, professional activities, and social purpose of the authors closely resemble those of many REGISTER readers. Therefore, this plea for a religion expressed in terms of the Good in action and freed from supernaturalistic implications will elicit animated response from its readers whether they agree or not. Only a thorough humanist will agree wholly, for it is the characteristic thought of those who identify religion with man's victory over nature.

This volume will be effective with a layman who has been unable to free himself intellectually and emotionally from orthodox and traditional religious ties. If the religious leadership of this layman's church has no other answer, then such a leader should dismiss his newly emancipated layman with his blessing. His layman will have found consistency and integrity of purpose in a secular society. Pastors who can provide a still more profound answer to this challenge are few in number, while those who cannot provide alternate answer are probably unaware of the dilemma of the intelligent layman in a secular culture.

Science as a tool of the Good is a key to such unfettered religion. "The church community is in the first instance a social club" in the purest sociological sense, contend the authors. A chapter on the poor material available for training in our seminaries and proposals for the training of those who do attend is worth considering. The thought of the authors on such themes as prayer and worship and God, Christ, and the Bible has been hewn out of their practical experience and, in the light of their implications for the education of modern man, demands consideration. A general familiarity with the contents of this small volume will serve to clarify the theological atmosphere of many churches.

VICTOR OBENHAUS

THE ARTS AND RELIGION

By *Albert E. Bailey (ed.), Kenneth John Conant, H. Augustine Smith, and Fred Eastman. Macmillan, 1944. xiv+180 pp. \$2.50.*

When a distinguished lectureship (the Ayer Lectures) in an effective Protestant center of learning (Colgate-Rochester Divinity School) is devoted to "The Arts and Religion," it is certainly symptomatic in an important way. Intelligently and vigorously current American Protestantism is seeking to recover neglected aesthetic values and to develop a fresh vocabulary of artistic expression.

In this series of Ayer Lectures (1943) five major arts are represented: painting, sculpture, architecture, music, and drama. It is a not-minor regret that the minor arts were omitted from the series. To its own impoverishment Protestantism has been especially neglectful of good metal work, enamels, ceramics, and textiles. A glance at R. P. LaFarge's *Liturgical Arts* discloses captivating possibilities in this area.

There was inevitability in the selection of this particular group of Ayer lecturers. A. E. Bailey is widely reputed for his broad-ranging ideational masteries in the fields of the representational arts; Kenneth Conant, for his scholarly researches in the structural development of church architecture; H. Augustine Smith, for his programming and composing of churchly religious music; and Fred Eastman, for his religious dramas in whatever form, from play script to sermon copy. Answering to these several masteries, the 1943 Ayer Lectures exhibit engaging diversifications of distinctiveness throughout.

At the same time there is more of coordination in this series than is usual in a volume produced by four different authors. In part this is due to the circumstance that each author is more or less of a creative artist in his own area. More obviously, but less basically, this is due to a so-called "Introduction" contributed by the Editor. Actually this was an epilogue, rather than a prologue, written after the four main chapters were delivered as lectures. It records the Editor's further comments on the specialized contributions of his colleagues. Accordingly, the several sections of the "Introduction" may effectively be read after, instead of before, the four various chapters.

A general criticism of these lectures is that they are too jam-packed with data and techniques to be of maximum effectiveness. This observation is, of course, inverted commendation. Here are specialists who really know too much about their areas of specialization to be able to tell what they know in any brief way.

Discriminating bibliographies, clear half-tone illustrations, and well-analyzed indexes greatly increase the usefulness of this volume.

H. R. WILLOUGHBY

SYMBOLS OF CHRIST

By *Damanus Winzen, O.S.B. Keyport, N.J.: St. Paul's Priory, 1944. 30 pp. \$1.00.*

This little book, written by a monk of the famous Benedictine abbey of Maria Laach who is now in this country, explains the symbols of Christ which have been developed in the course of Christian history as expressions of the faith in the redemption of Christ. They are the symbols which Christians have incorporated into their arts and with which they have enriched their liturgies and their acts of worship. In this book you will find a simple, charming interpretation of the symbols inspired by the Old Testament: the Seal of the Living God (the Cross), the Tree of Life, the Holy Mountain, the Burning Bush, the Brazen Serpent, the Star of Jacob, the Rod of Jesse, the Key of David, the Cornerstone, and the Sun of Justice. The explanation is based upon biblical passages, yet it is not unmindful of the impact of a universal religiousness upon these symbols. But it also shows how they find their fullest meaning in the life and work of Christ.

The religious leader can make much use of this little treasure—in preaching, in religious education, in religious art, and particularly in meditation.

The book may be obtained directly from St. Paul's Priory.

WILHELM PAUCK

GOOD NEWS OF GOD

By *Charles E. Raven. Harper's, 1944. 104 pp. \$1.25.*

The English seem to be about to develop a new genre of theological literature. The au-

thor of the *Screwtape Letters* appears to have spurred them to writing their books in the form of letters. What has caused this fad, I do not know. Perhaps it has originated in the desire to find a way of expression for personal feelings and convictions which in an argument or treatise presented in book form are not allowed to be in the foreground. If this is the case, Professor Raven has made the most of the freedom which the literary form of a letter permits. Giving his temperament free rein, he deals with selected theological problems of the present in terms of his own prejudices and preferences without a great concern for consistency or thoroughness.

The first eight chapters of Paul's Letter to the Romans furnish him his major themes but only in a very loose fashion. His primary interest is to slam down certain tendencies in modern theological thought which he fervently dislikes, particularly the ideas of the Barthians and Niebuhrites and generally those of the Augustinians. He chooses to express his thoughts in the form of letters because, I suppose, he thinks that a letter-writer does not need to justify and prove his opinions and judgments, especially if he puts them smartly and piquantly, making his subjective bias appear as sophisticated as possible.

So, if you like to see a man letting himself go, read this little book. You will meet a scrappy Anglican (very Anglican) divine who is somewhat self-righteously convinced of the rightness of his own opinions and who is deeply aroused by the foolishness of his contemporaries. He scolds the "new" theologians who today revive the North African theology of ancient times, because he prefers to align himself with Pelagius and Clement, Alexandrinus and Origen. He accuses mechanistic scientists of failure in their attempt to explain the mystery of life, because he has found a way to hold science and religion together by some kind of teleological nature mysticism and evolutionist humanism. He is very impatient with much hypocrisy and languor in the Anglican church, and he believes that these ills can be cured if Paul's faith (at least that part of it which he makes visible in these letters) is reinterpreted in the way in which the theologians of the Broad-Church wing of Anglicanism have always interpreted it.

Perhaps you will be interested to know that in my opinion Augustine, Luther, Calvin, Niebuhr, and Barth have understood Paul much better than Clement, Origen, Pelagius, the Cambridge Platonists, and Raven have done. I venture to say that I could write you very temperamental letters about this.

WILHELM PAUCK

CONTEMPORARY THINKING
ABOUT JESUS

Compiled by Thomas S. Kepler. Abingdon-Cokesbury Press, 1944. 429 pp. \$3.50

Selections from fifty-five authors, who have dealt with the most fascinating and perhaps the most mysterious personality in history, constitute this anthology that preachers will wish to have in their study to consult and to quote. Naturally, the quotations will be selected according to the particular bent of the parson's mind. The compilation incorporates diverse approaches to the same historical figure. Scholarly investigation and reverent attitude are alike represented. The anthology is divided into five sections: (I) "The Nature of the Synoptic Gospels"; (II) "The Portrait of Jesus in the Fourth Gospel"; (III) "Jesus' Relationship to History"; (IV) "Eschatology and Ethics"; and (V) "Modern Evaluations of Jesus." The compiler frankly acknowledges the impossibility of including all who might be represented in such a book. One misses Klausner (*Jesus of Nazareth*) and Knox (*The Man Christ Jesus*), to mention only two. Perhaps the mixture of theologians, church historians, and New Testament scholars will not prove to be an insuperable disadvantage, but it will necessitate the reader's being on his mettle when he uses the book. It is good to have these vignettes of Jesus. But who he was eludes us still, and, because he does, we shall ever have books upon him.

MERVIN M. DEEMS

SPEAKING OF INDIANS

By Ella Deloria. Friendship Press, 1944. 163 pp. \$1.00.

The author is well qualified to write the story of her own people, the Dakotas. She is

a graduate of Columbia University, joint author with the late Franz Boas of a Dakota language grammar, and last year the recipient of the medal of the Indian Fire Council of Chicago. Part I of her book is an account of the Indian of antiquity and of what happened when he came to this continent. Part II portrays the life of the Teton Dakotas before their contacts with the white man. Part III shows the interaction and conflict of cultures as the white man inexorably moved west. Part IV describes briefly the response of the Indian to present-day problems. This book would make useful material for a study group or Sunday-school class.

MERVIN M. DEEMS

ENOUGH AND TO SPARE

By Kirtley F. Mather. Harper's, 1944. 186 pp. \$2.00.

This thrilling book ought to be brought to the attention of college students. Ministers, too, will find it intriguing. Doctor Mather is professor of geology in Harvard University. Not only is he a careful scientist but he is concerned about the penetration of our culture by the best and highest expression of the Christian religion. By statistics ably presented through charts of the Pictograph Corporation he explodes the Malthusian theory, corrects false conceptions of Darwinism, and proves that the resources of nature (plus man's ingenuity) are "enough and to spare." Not only do populations tend to become stabilized but there are vast natural resources (water power, solar energy, wind, etc.) which have scarcely been tapped. Furthermore, we are now back (?) to an era of ingenious agricultural inventiveness by which by-products of the soil become instruments in technology. "Once more, the progress of civilization comes full circle; agriculture, the oldest of the arts, again takes the center of the stage, thanks to chemurgy, the newest of the sciences" (p. 60). Quite correctly, Professor Mather would not favor a moratorium on scientific investigation just because science has been misused for destruction. The critical question, as he points out, is the organization of humanity on a basis which will permit all peoples to have access

to nature's treasures. This must mean ultimately the abolition of empires, political and economic. Since this review is being written after the election, I may be permitted to quote one sentence: "Autocratic private monopoly is far more firmly established in America than bureaucratic political control" (p. 141). And I can think of no better way to conclude this brief estimate of a worthwhile book than to permit the author to speak for himself: "To look upon all men everywhere with the eyes of a brother, regardless of their color, race, nationality, creed or economic circumstance, seems to be the best way—in fact, in the long run the only way—to gain freedom and security in a world like ours. That attitude is not merely recommended by prophetic voices of religion, it is decreed by the very structure of the earth, ordained by the nature of the universe" (p. 143).

MERVIN M. DEEMS

BLIND SPOTS: EXPERIMENTS IN THE SELF-CURE OF RACE PREJUDICE

By Henry Smith Leiper. New and rev. ed. Friendship Press, 1944. 146 pp. \$1.00.

This is a revised edition of Mr. Leiper's earlier work which appeared in 1929 and which has been brought down to date ostensibly to combat the growing racial conflict of our day. It is an appeal for us to use our minds in matters involving race or color instead of permitting ourselves the thoughtless luxury of falling back upon our pet prejudices. Mr. Leiper writes from broad and prolonged experience. He points up his argument by making it very personal. We are asked to "pass in review" those prejudices which we have long held concerning people of different color. Yet, is it the matter of color which really makes the difference or causes the disturbance? Or is it a sense of difference arising from a prejudice passed down from generation to generation in families—a prejudice derived from actual experience of long ago; an experience, namely, that a person or group did act somewhat in the manner of the later prejudice. Certainly this whole matter of relationship between varying racial groups needs careful study. Racial prejudice is not limited to

any one section of our country, and problems engendered by proximity of differing cultures and races in any metropolitical area are not to be easily or simply solved. The matter will require long study, careful procedure, long suffering, and great patience. Mr. Leiper's book is timely in helping the individual to draw forth from the subterranean passages of his own being his "pet peeves" and to set these in the full light of fact and the great tenets of our Christian religion.

MERVIN M. DEEMS

THE CONGREGATIONAL CHURCH OF THREE
OAKS, 1844-1944

*By Frederick Kuhns and Frederic Chamberlain.
Three Oaks, Mich.: Edward K. Warren
Foundation, 1944. 200 pp.*

Anyone who has visited the charming town of Three Oaks will be pleased that the story of century-old Congregationalism in that area is now in book form. It was my privilege on several occasions last September during a fortnight's retreat to the Michigan dunes to venture into this quietly busy town to replenish our meager larder. Our whole family liked place and people. And now Congregational literature is enriched by this centennial volume of the church in Three Oaks. Mr. Kuhns contributes the first three chapters which account for the founding of the church (New Buffalo) and which carry the story through 1880. These chapters are documented by copious notes. Mr. Chamberlain in the next seven chapters brings the history down to date, basing his account on clerks' records and other documents and on his own connection and that of his family with the church. The arrangement of material is by pastorates, and a list of members received during the century is given toward the close of the book.

I was impressed by four factors in the history of this church: (1) the importance of the work of the American Home Missionary Society and the courage and perseverance of its representatives; (2) the unusual "repeat pastorates" (two ministers had two pastorates, one had *three* pastorates in this church); (3) the contact of this church with the "outside" (careful and loyal representation in associations and national councils, and, through Mr.

Edward K. Warren with the World's Sunday School Convention, of which he was president); and (4) the participation of this church in the Congregational Christian Compact for World Order, 1944 (of such is our continuing hope that Christians may have something to say about the destiny of our one world). We are grateful to the Edward K. Warren Foundation which made possible the publication and preservation of the important history of the Congregational Church of Three Oaks.

MERVIN M. DEEMS

DOCTORA IN MEXICO

*By Olive Floyd. Putnam's, 1944. viii+270 pp.
\$3.50.*

This is distinctly a personal document. It records the career of Katherine Neel (Dale), a medical missionary. The choice of detail and episode provides the reader with vivid material for sharing vicariously the impact of conditions and customs which contrast sharply, in degree and even in kind, with the youthful experience and prepossessions, not alone of Katherine Neel, but with those of Americans generally. One of a family of Associated Reformed Presbyterians, a daughter of a well-to-do physician, Katherine grew up with many advantages. Her professional life was closely associated with that of her husband, James Dale, who developed and directed an Indian Christian mission. They supported each other in a mutual faith and idealism which we can well believe has created an enduring unit, both fluid and firm, within the growing and changing social structure of Mexico.

The forty-three years which elapsed between the beginning of Katherine Dale's work in Mexico in 1898 and its close in 1941, extended from the time of Porfirio Diaz to Avila Comacho, interrupted by six years of involuntary exile in the United States, a period of strained diplomatic relations and of the greatest violence of the long Mexican revolution. Equipped with the skill to meet the needs of suffering people and the personal qualities to mediate her services, Katherine Dale worked with tireless energy in four different localities and always with a minimum of resources and against every conceivable physical and social obstacle.

After medical experience with many, many thousands of patients and close study of their basic health needs, Mrs. Dale was convinced that the critical force for the betterment of life rests with the Indian woman. In her latest years she founded a boarding-home for selected Indian girls from the mountains who would not otherwise attend the public schools. During the hours not spent in the public day school of Tamazunchale, these girls live and learn cleanliness, hygiene, and practicable domestic arts. Through the women of the A.R.P. church this home or school has become a permanent memorial to Katherine Neel Dale.

The picture of the Doctora, of her family life, her example of health, hygiene and cleanliness, her joyous frolics, her frustrations and achievements, is sympathetically drawn; her multiple relationships with people in both countries is comprehensively presented. Only incidentally will the reader find in this volume any light on the far-reaching problems of policy and strategy which current conditions pose for missionary enterprises in alien cultures. In the Foreword the author presents the thesis that the essence of the "Good Neighbor Policy," which the Dales anticipated by many years, is to "love thy neighbor as thyself." The Dales believed in and gave tangible form to that ideal by founding and continuing this Mexican Indian mission.

WALKER and CORA ALDERTON

WE PREACH NOT OURSELVES

By Gordon Poteat. *Harper's*, 1944. 185 pp. \$2.00.

Mr. Poteat, out of his varied experience in preaching, teaching, and missionary service, writes here a series of notes on the First Epistle to the Corinthians. His aim is not to write a commentary or, on the other hand, to write sermons or material for sermons. The procedure is valuable because it lies between these two poles. It is evident that he has acquainted himself with much of the best scholarship on the Epistle. This enables him to interpret the letter and to present Paul with excellent judgment.

But the book is even more praiseworthy in

the rich body of illustration and citation it brings to bear upon the themes, in the applications to modern problems in the church and the world, and in the felicity and pungency of phrase with which the whole is presented. The following themes stand out: the true authority of the preacher and of the Bible; the meaning of church membership; the primacy of love over dogma and institution; the meaning of "spiritual"; love and sternness in the same God; Christian liberty; and the Christian and the relation of the sexes. Apropos of the special language spoken by theologians and some preachers, he writes of the theological student who was invited to preach in a Negro church. "At the conclusion of the sermon one of the members offered a prayer: 'O God! we thank thee for sending this young brother among us to speak unto us in the unknown tongue.'" If anything, the writer disparages theology too much. The only express criticism I would make of his interpretation would be with regard to Paul's use of sacrificial language. Mr. Poteat appears to fly from one extreme to another and to deny altogether that Paul used his metaphors of sacrificial atonement with any carry-over of their original sense.

The book can be strongly recommended to minister and laymen both for illumination of the New Testament and for enrichment of personal faith.

AMOS WILDER

THE PROBLEM OF EZEKIEL

By William A. Irwin. *University of Chicago Press*, 1944. xx+344 pp. \$3.00.

Ezekiel research has increased in volume and intensity since the epoch-making publications of Herrmann and Holscher in 1924. Like these and other contemporary colleagues, Professor Irwin in this work has wrestled with the fundamental problem of Ezekiel—the book's integrity. To the solution of this vexing and variously treated problem he has made a major contribution; so much so that hereafter no one writing on the subject will be able to avoid coming to grips with this masterly and scholarly work.

The book is in three parts: (1) "The Problem" (30 pp.) is stated by reviewing the history

of Ezekiel criticism over a century; the result is the best statement to date. (2) "The Induction" (229 pp.) treats each chapter or natural section separately and builds up a body of criteria for determining genuine Ezekiel material. (3) "The Conclusions" consist of the findings regarding the dates, the critical criteria used, the results reached and evaluated, the history of the book, the genuine oracles of the prophet in full and in approximate chronological order, and, finally, an excellent essay on "Ezekiel, His Career and His Book."

The book will not prove easy reading for either the Old Testament specialist or the non-Hebraist. For all its lucid and facile style, it is too closely reasoned and economically constructed for that. Yet both will profit from it, and the nonspecialist will be grateful for the English equivalents of all Hebrew words and phrases used. The busy yet studious pastor could set himself no more rewarding task than carefully working through a chapter or two of the book each week for the next few months.

Professor Irwin, like Holscher, discovers that Ezekiel was a prophetic poet from whom we have about fifty oracles—comprising no more than one-fourth of chapters 1-39, which alone contain genuine material; yet, except for the fact that he went to Babylonia in the second rather than in the first deportation and that he was of healthy mind rather than of abnormal psychology, Ezekiel emerges from the study, for all its radicalness, very much as tradition has known him. Moreover, the "spurious" bulk of the book—the work of commentators through the formative centuries of Judaism—is rightly valued highly, and some effort is made to exploit its treasure; but this will take another book, and many will hope that the author may some day give it to us.

At many points in the study the specialist will have serious questions in detail and design—questions which limitations of space forbid asking here. The general results, however, are impressive when they are measured against the independent and differently derived conclusions of Zunz, Seinecke, and Burrows and when they are related to the history of the Greek versions of the book (pp. 283-302). We can all agree with the author that his results are far from final but gratefully predict that his contribution will do much "to release the criticism

of Ezekiel from the impasse in which it now stands and so contribute to the unlocking of its resources for the life of today."

T. CUYLER YOUNG

BEHOLD THY MOTHER

By G. Bromley Oxnam. Macmillan, 1944. 42 pp. \$1.25.

Here is a little book designed to lift motherhood out of sentimentality and to inspire both mothers and sons and daughters of mothers with high idealism. Bishop Oxnam has succeeded admirably in his purpose. With a fine sense of the drama in the common stuff of life he has drawn together into this refreshing essay on motherhood episodes from the lives of great mothers and great children: the story behind Whistler's "Mother," Augustine and his mother, Charles W. Eliot's understanding mother, the mother of Michael Pupin, and some sensitive allusions to the mother of Jesus, to mention only a few. The emphasis is clearly marked in the theme of the book: "all great mothers have been created by their sons and daughters."

Behold Thy Mother should help revitalize many a Mother's Day sermon. And it is done up attractively enough to make a fitting gift volume—to mothers or sons and daughters of mothers.

HOMER V. YINGER

PRAYERS OF THE SPIRIT

By John Wallace Suter. Harper's, 1943. 50 pp. \$1.00.

This collection of one hundred original prayers, written by the rector of the Epiphany Church, New York City, deserves a useful place on the growing shelf of contemporary devotional literature. Simple in form, dignified in language, restrained in spirit, the prayers are arranged under ten topical headings for ready reference—headings like "The Church," "The Life of the Spirit," "Seasons and Days," "Christian Brotherhood," "Sickness and Health," and "Wartime Prayers." As one would expect from the custodian of the Book of Common Prayer, there is a Gothic rather than a Quaker meeting-house flavor about this collection. This is not to say, however, that

the prayers are stilted or irrelevant. There is a sincerity, a brevity, a directness about them that makes them very much alive, and the sense of the liturgical they express is a timely antidote to the tendency in our free churches to let prayer degenerate into a too easy familiarity.

HOMER V. YINGER

IN QUEST OF A KINGDOM

By Leslie D. Weatherhead. Abingdon-Cokesbury, 1944. 268 pp. \$2.00.

The writer says that "this book is an attempt to help the reader to understand what Jesus meant by the phrase 'the kingdom of heaven,' or 'the kingdom of God,' and, more important, to enter it." His intention is not to plead some scholarly thesis, reinforced by the latest insights of New Testament criticism, but to interpret this central concept in Jesus' teachings in a practical way for the present day.

The fact that this book grew out of a series of sermons preached by the author to his own congregation against a background of warfare adds to its poignancy and aptness. He succeeds admirably in revealing the eternal, yet always timely, character of Jesus' main teaching. Drawing on his own experiences in Palestine, Dr. Weatherhead makes the parables of the Kingdom spring to life, while at the same time he applies their main themes to the problems of modern life.

The book's main strength lies in its emphasis on the change which must first occur in the inner man before human brotherhood can be established. Blueprints for the new world order are not the primary concern of the author, nor is any anticipated social or political pattern, and this is refreshing. Perhaps it indicates a fundamental difference between English and American liberal Christianity, the archbishop of Canterbury notwithstanding. At least it makes us more aware of the dynamic immediacy of Jesus' gospel at a time when we are inclined to think of the Kingdom as a far-off and remote human possibility.

One might have hoped to find in these pages more evidence of the tragic condition of the multitudes of men and women who are caught

in the sweep of forces that allow them no choice, but Dr. Weatherhead has, nevertheless, demonstrated the power of the Christian gospel by preaching these words of shining hope in the midst of this world's greatest disillusionment.

ROBERT D. BRODT

YOUTH CAN COUNT

By Paul Harris, Jr. Association Press, 1943. 61 pp. 60 cents.

High-school youth, in general, feel as though the world at war has no place for them, says Mr. Harris. He indicates areas of worthwhile exploration for youth organizations and describes actual procedures followed with Hi-Y groups in the popular language of boys and girls. Fortunately, this book does not fall into the class of being a "morale builder for the war." It tackles problems close to home and helps young people to understand more clearly the deep-seated causes of war and the necessity for a lasting peace.

ROBERT D. BRODT

THE LIFE OF THE MIND

By Emile Cailliet. Macmillan, 1942. 79 pp. \$1.25.

This brief, beautifully written book will richly reward any preacher who reads it. Beginning with a plea for straight thinking as opposed to heedless emotion, Dr. Cailliet goes on to point out that straight thinking does not imply a detached intellectualism but rather an active participation in "the good life." Thinking means "to speak to oneself" in an effort to clarify the human situation. "To think well is indeed the principle of all morality."

Chapters III and IV, entitled "Freedom under Christ" and "This Christian Unity," are particularly helpful and, incidentally, rich in sermonic material. The author apologizes that one of his chapters sounds like a sermon. One wishes that more sermons were indeed like this. The thesis is old but needs to be expounded in many different ways these days, namely, that Western civilization is essentially Christian by birth and by right and that its troubles have come from forsaking its birthright.

But there are unmistakable signs, thinks the author, that the tide is turning. We are discovering that "God is not to be found at the end of an argument," that "man is not the measure of all things," and that, since both reason and faith come from God, there can be no contradiction between them, yet reason alone cannot give us a satisfactory knowledge of God. Our supreme knowledge of God we receive "through Revelation by Faith." But we must avoid the danger of limiting ourselves to the revelation received by ourselves or our own generation. We must study the revelation handed down to us from the past.

Dr. Cailliet has been professor of Romance languages and literatures at the University of Pennsylvania since 1941. For ten years prior to that he taught at Scripps College, Claremont, California.

STUART LEROY ANDERSON

THE CASE FOR CHRISTIANITY

By Clive Staples Lewis. Macmillan, 1943. 58 pp. \$1.00.

The author of *The Screwtape Letters* rings another bell when he states with clarity the case for Christianity, beginning with the bases of right and wrong in the universe. Taking first the reasons *why* we should believe, he continues with *what* we believe or what most Christians could agree upon. The implications of such a belief are not easy or simple, and no man can look at his own religion casually after following Mr. Lewis' line of reasoning. He is a layman and was for a long time a non-Christian, and is, therefore, peculiarly fitted to help the average layman and the average soldier over the hurdles he has to make to accept Christianity and to defend it. Readable for laymen and ministers, this book is provocative and leads one's thinking back to basic truths.

CLYDE H. WILCOX

LANDS AWAY

By Earl Marlatt. Abingdon-Cokesbury, 1944. 179 pp. \$1.50.

Earl Marlatt, dean of Boston University School of Theology, starts you thinking and

feeling in the poetic mood. The nine essays comprising the book are not studies of poetry but rather the testimonials of poetry in action. The thesis that links these essays together is both exciting and suggestive, as Dr. Marlatt puts it: "The poetry of yesterday has sometimes been the philosophy of today and the politics of tomorrow." Developing this insight, the essays sketch poignant vignettes of Catherine Breshkovsky, Edwin Markham, Katherine Lee Bates (you wish more than ever that her poem, "America the Beautiful," were our national anthem). There move through the early essays the brooding, haunting lines of the unknown poets of Nürnberg—the tortured cry of a people's soul—a prelude to Hitler. One also catches a glimpse of the poetic witness in the lands of captivity and desolation; here, too, one finds the promise of tomorrow in Ignazio Silone's book, *The Seed beneath the Snow* and Anna Segher's *The Seventh Cross*. Not the least of the essays' charm are the poems by the author himself. These are well chosen and effectively used.

Reading this book has been a delightful and worth-while experience. It has drawn out one or two hidden poems in the hinterlands of my soul—usually a good index of a book's vitality. It has "touched off" in my mind a new interest and concern as to what the poets of the post-war world will sing as a prelude to tomorrow—and one wonders if the statesmen and politicians will hear their muted song or cry.

NELS F. NORDSTROM

THE CRISIS OF FAITH

By Stanley Romaine Hopper. Abingdon-Cokesbury, 1944. 328 pp. \$2.75.

Here is the winner, among some four hundred entries, of the Abingdon-Cokesbury contest of 1943 for the best religious book manuscript by a new writer. In it Dr. Hopper, the head of the department of Christian ethics at Drew University, undertakes a twofold task: an analysis of the nature of the crisis of modern civilization and a statement of the manner in which it can be overcome. The crisis of culture is seen to be fundamentally a crisis of faith. This has been precipitated through a dialectic-

cal unfolding of the "Renaissance-modern" attitude which has erred in two respects: by affirming the autonomy of reason and by appealing to the self-sufficiency of human powers. In rejecting the presuppositions of faith, the Renaissance-modern man, instead of finding himself, has lost himself in doubt (Montaigne), in solipsism (Descartes), in subjectivity (Kant), and in tautology (Hegel). He severed the theoretical from the practical and thus "absent-mindedly abridged the whole problem of existence." In seeking to live by an autonomous selfhood, the Renaissance-modern man has been driven to indecisiveness "overborne by circumstance" (Hamlet), to despair (Faust), to infinite longing (Romanticism), and to resignation (Matthew Arnold). He sought autonomy apart from responsibility to God and thus suffered the fatality of a heart turned in upon itself.

Propounding a "cruciform view," the author finds the answer to man's predicament in a decision-in-faith in the light of the Cross. The crisis itself takes man out of the sphere of reflection and forces him to the point of absolute decision. That the decision can be in faith for God is made possible by the redemptive act of the Eternal in time. The Cross reveals to man his true condition as a person capable of fellowship with God; it makes clear his present contradiction, and it provides for moral defection a means of rectification. The Cross is victory. "Through it we enter into life. By it we pass between the extremes of fate and self-will and come to know ourselves as we are known, in destiny and freedom."

Dr. Hopper brings to expression a vast historical knowledge, keen analyses, and a devout spirit. He provides fruitful insights into both the nature of culture's crisis and the problem of the relation of divine power to human freedom in the fact of redemption. One may be disturbed at its complete subsumption of human responses to the Cross under an unqualified "either-or," with consequent neglect of the problem of continuing self-will even in the decision-in-faith, but nevertheless one cannot help but acknowledge this work as a rich contribution to contemporary theological thinking.

JOHN VON ROHR

DOWN PEACOCK'S FEATHERS

By D. R. Davies. Macmillan, 1944. 188 pp. \$1.75.

The title of this work in theology comes from an old homily, "The Misery of Man," in the Book of Homilies: "Let us look upon our feet; and then down peacock's feathers, down proud heart, down vile clay, frail and brittle vessels." That is the purpose of the book: to induce us to look upon man and, discerning the tragic sinfulness and perversity at the core of his nature, be driven to despair of man's ability to do anything genuinely good, a realization which will drive man to repentance of his cardinal sin, proud self-will, the absolute prerequisite for redemption.

As a commentary on the General Confession the volume should help to fill a significant vacancy in almost any theological library, since there is little other material on the subject. Congregationalists may specially profit from this study of a Confession from which, both in the *Pilgrim Hymnal* and Barton's *Manual*, they have deleted what the author calls one of the "more offensive clauses" to which he especially subscribes and which he believes "with the utmost conviction," namely, "there is no health in us."

Yet this book raises many serious questions. My margins are full of them and of contradicting arguments. When in interpreting the clause, "Almighty and most merciful Father," and attempting to explain how suffering and evil nevertheless are tragic realities, the author declares that "it is precisely in the endowment of man with freedom that God's omnipotence resides" and that "only absolute love could grant unhindered freedom, and only omnipotence can endure the operation of such freedom" (i.e., the consequent evil and suffering), the mind is still not satisfied. Does not this definition of God's almightiness only tell us of God's power toward himself—ability to grant freedom without "taking himself back," a sort of self-discipline on the part of God? But what about other aspects of his power in relation to that which is outside himself besides man? Not to mention further questions as to whether God *can* grant man self-determining freedom in a society—a freedom actual and as a matter of fact experi-

enced by man. When he declares that man "always fails: and always will fail"; that, of the "twenty-one civilizations," "every one of them is a complete and utter failure," leaving "hardly a trace" and "necessitating a fresh start," citing Arnold Toynbee's *A Study of History*, one cannot but ask, "Were there no 'redeemed' in past civilizations; and was the contribution of their influence in history so utterly futile?" And who clips off the exact period of a civilization so that nothing, even of good, spills over into the next?

However, the book ought to be read by all students of the doctrine of man.

VERNON BENSON

SAY YES TO THE LIGHT

By Allan A. Hunter. *Harper's*, 1944. 150 pp. \$1.50.

The author is one of the best-known and most effective spokesmen for the Christian pacifist position. This new appeal in behalf of that position will be welcomed by all pacifists, but it deserves a wider reading, especially by those who have begun to lose faith in the likelihood of any real good coming out of Christian acquiescence in the attempt to create a peaceful world by means of war and the lawless use of force—who, in other words, quoted from the Chinese in this book, saw this war starting "with the head of a tiger," and now see it, to their dismay, ending "with the tail of a snake." Even the fighting man can read this book with profit, for in it he is treated sympathetically and to a large extent defended, and he is not ruled out of the process of learning how to be positively Christian even in the midst of war.

The Light is the will or the power or the purpose of God, which "is drawing out of life with surpassing patience and ingenuity an increasingly whole-hearted response"—except from man, whose God-given freedom of thought and action enable him to deny the response which God wills, but for which God will wait until man says "Yes" to the Light. Building on Kenneth Scott Latourette's outline of the four successive waves of the influence of Jesus, with our world floundering in a recession which began in 1914, the author

presents the example of Jesus and the evil of our times as demanding a rebirth of individual conscience, "reconditioned and aroused." For the training of trustworthy Christian consciences, he proposes a clearly stated technique or discipline based on the spiritual findings of the saints—those who have said "Yes" to the Light in every generation, including our own.

The faith on which the challenges of this book are founded is revealed in the closing sentences: "God's patience with us will continue until . . . we work our way painfully into intimacy and co-operation with Him. . . . Our God is not to be defeated. . . . In eternity the darkness that is in time is already overcome."

CHESTER FISK

PEACE IS THE VICTORY

Edited by Harrop Freeman. *Harper's*, 1944. 253 pp. \$1.50.

A minister who had recently come back to his parish after service as a Navy chaplain told a group discussing the needs and interests of returning servicemen that these men will be ready and eager for a presentation of constructive pacifism as an answer to the problem of world peace. Here is a book which gives clear and well-reasoned answers, from the pacifist point of view, to some of the major questions that must be asked concerning plans for enduring peace. It is a symposium by thirteen writers, most of whom are already well known. Unlike many such collections, it has unity of purpose and a clear sense of direction. Its purpose is to reveal the spiritual reality which underlies and gives meaning to mankind's quest for nonviolent relationships and to indicate the ways in which those relationships may be established and maintained in the modern world.

It is difficult to select particular chapters for special treatment, but certainly one of the most brilliant and convincing is the one by A. J. Muste on "The Trend—the Historical Imperative of Civilization." Those who have felt that the pacifists have no convincing philosophy of history should read with care this chapter which insists that "the issue on which

all else depends is whether Western peoples are able to believe in themselves and dare to face the destiny with which the world-view, which is the living spirit of their civilization, confronts them" (p. 55). This world-view is, of course, that of the Judeo-Christian tradition, and Mr. Muste challenges us to see that it demands an end to war and the building of an equalitarian world society.

Two excellent chapters on "A New International Order" by Theodore Paullin and "A New Economics" by Robert Stevens are in the realm of required reading for all who would understand the ways in which it may be possible for the world to move from its present mixed state of cooperation for the purposes of annihilation to one of cooperation for the building of a common life for all. It might have been well had the book contained a chapter on political action in this country, for in the days to come it is imperative that all who unite in upholding the ideals stated in this volume should also unite in finding the ways to achieve reasonable advances toward the common goal through such action. One puts down the book with a conviction that the best thinking on these matters is being done by the pacifists and that there are many who do not call themselves pacifists who are ready to join with such men as the writers of this book in a program that would translate into action the

demand made by the Christian church for spiritual rebirth.

RALPH DOUGLAS HYSLOP

A MAN'S MONUMENT

By Fred Eastman. *Samuel French, 1944. 44 pp. \$0.50.*

For a dozen years or more, Fred Eastman has been interpreting through drama some of the important social and religious conflicts in modern life. His plays—*Eternal Life, Bread, The Doctor Decides, American Saint of Democracy, The Tinker*, to mention only a few—have had more than three thousand productions in churches, schools, and colleges. His latest—*A Man's Monument*—is surely one of his best. It is a one-act humorous fantasy, laid in a small garden just inside the gate of Heaven, and deals with the struggle for cooperation on earth. The story centers around Sam Williams, a lovable old farmer, who is not happy in Heaven because he learns that his family on earth is in trouble. His efforts to help them and the community to which he had given his life make the fresh and original plot of this unusual and extremely entertaining play. The cast requires four men and four women and but one set. The theme—that a man's real monument is a family loyal to his principles—gives the play special significance, something to think about as well as to enjoy.

DANIEL D. WILLIAMS

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